

Federal Council BULLETIN

Vol. XII, No. 8



October, 1929

Religion and Public Affairs

By JOSEPH FORT NEWTON



The Church and Mental Health

By E. VAN NORMAN EMERY



Why Should I Give?

By ERNEST F. TITTLE



May Women Speak?

By ELLA A. BOOLE

A Journal of Interchurch Cooperation

Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

FEDERAL COUNCIL'S COMMISSION ON THE CHURCH AND SOCIAL SERVICE New York, N. Y.	October 4
NATIONAL RECREATION CONGRESS Louisville, Ky.	October 14-19
AMERICAN COUNTRY LIFE CONFERENCE Ames, Iowa	October 17-20
NATIONAL COUNCIL, Y. M. C. A. Chicago, Ill.	October 21-24
GENERAL CONVENTION OF THE CHRISTIAN CHURCH Piqua, Ohio	October 22-30
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE New York, N. Y.	October 25
RELIGIOUS PUBLICITY COUNCIL Washington, D. C.	October 31-November 1
COUNCIL OF WOMEN FOR HOME MISSIONS, EXECUTIVE COMMITTEE New York, N. Y.	November 6-7
WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES Nashville, Tenn.	November 10-12
AMERICAN ASSOCIATION OF JUNIOR COLLEGES Atlantic City, N. J.	November 19-20
FEDERAL COUNCIL'S COMMISSION ON INTERNATIONAL JUSTICE AND GOODWILL New York, N. Y.	November 21
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE Chicago, Ill.	December 4-6
UNITED STEWARDSHIP COUNCIL St. Louis, Mo.	December 6-7

1930

HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS Atlantic City, N. J.	January 8-10
FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS Atlantic City, N. J.	January 11-14
FOREIGN MISSIONS CONFERENCE Atlantic City, N. J.	January 14-17
CONFERENCE ON THE CAUSE AND CURE OF WAR Washington, D. C.	January 14-17
TENTH ANNIVERSARY CONVENTION OF OHIO COUNCIL OF CHURCHES Columbus, Ohio	January 19-26
NATIONAL STUDY CONFERENCE ON THE CHURCHES AND WORLD PEACE Evanston, Ill.	February 25-27
WORLD'S COMMITTEE, YOUNG WOMEN'S CHRISTIAN ASSOCIATION Geneva, Switzerland	June 17-24
INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST Washington, D. C.	October 14-19
WORLD CONVENTION, DISCIPLES OF CHRIST Washington, D. C.	October 19-23
NORTH AMERICAN HOME MISSIONS CONGRESS Washington, D. C.	November 30-December 5

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Federal Council Bulletin

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THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them."

VOL. XII, No. 8

OCTOBER, 1929

THE EDITORIAL OUTLOOK

A Prayer for Reformation Sunday

(November 3)

O GOD, our Father, of whom the whole family in heaven and on earth is named, we pray that Thy Spirit may sustain and guide the Church Universal in our day and generation.

Free us from cherishing the memory of ancient quarrels, and unite us in love of Thy eternal truth. Lest we be divided by the pride of various opinions and manners, teach us how to keep the unity of the spirit in the bonds of peace; and forgive us as we repent of those things in which we have all sinned and come short of the glory of God.

Especially now, as we meditate upon the men and events of the Reformation, help us gratefully to remember the common heritage and task uniting ourselves and our Sister Churches in Europe. With thankfulness and mutual respect enable us to share with them the blessings which we have received at Thy hand, that we and they may fulfill in one another that which is lacking in each, and that all the disciples of the Lord Jesus may know the promise of His word:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Amen.

—TERTIUS VAN DYKE

What About Pentecost?

THE MOVEMENT to observe the Nineteen Hundredth Anniversary of Pentecost is going forward with vigor. Some of the most conservative communions have given their hearty endorsement to it and are devising programs and methods of organization. It is doubtful if any similar observance has so moved the Church in recent years.

This is all good, so far as it goes. The anniversary is of value as a method of calling public attention to a great event; but let us not forget that the first Pentecost was an intensely personal matter. It was not something that could be worked up by programs and committees.

Preceding the first Pentecost there was, above all else, a "waiting before God" day after day; there was a felt need on the part of all those who waited, and they were doing it in response to the command of their Lord. He had left them a high commission with an unspeakable urgency in it, but at the same time He had said in substance, "You dare not undertake such a high commission until you receive something which as yet you are ignorant of." "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

Nothing worth while could come to those first Christians until they had divested

themselves of the selfishness which had so often appeared and the concern for position and human power. They had to pay a heavy price. It may take a long time until we are really in tune with the Infinite. At last, through meditation and prayer, through deep surrender, through the emptying of the heart of selfish desire, the early Christians were ready for the infilling of power. It came as soon as they were ready for it. In that hour the Christian Church was born.

Impotent before it, invincible after it; happy in self-denial, bearing the reproaches of men with holy joy, those who shared in the first Pentecost would go to meet death itself for Christ's sake as a bridegroom might go to meet his bride. The power which came to them then utterly transformed their lives and through them went out to transform the world. That is what we covet in this anniversary of Pentecost.

We pray for a new birth for the Church. Men stand shivering around altars where the fires have gone out. There is a word in connection with that first Pentecost that we need to remember: it is *fire*—"cloven tongues like as of fire appeared." We are not interested in the physical manifestation; we are interested in what it typifies—the cleansing power, the birth of a new zeal. Those Christians had reached the boiling point. You see a dead engine standing helpless on the track, but when the water inside is heated to the boiling point, it fairly quivers with power and rushes across the country with a hundred cars at a tremendous rate of speed. It is not otherwise when a dead church feels the thrill of that power which fell at Pentecost.

Pentecost should be with us a time of waiting before God until we feel the thrill of a new life and a power which we have longed for but only dimly known. Will our Pentecost bring us that? If it does, it will make the Church irresistible through the power and passion of its Lord. The world is waiting around the door of the Church to hear the rush of the "mighty

wind" and to see the "tongues of fire." Such a Pentecost has long been overdue.

"O that it now from heaven might fall
And all our sins consume.
O Holy Ghost for thee we call;
Spirit of burning, come!"

The Genius of Church Federation

IN THE current discussions of church union, pro and con, the crucial issues that emerge reduce themselves to this: one group is eager for the advantages that come from an inclusive fellowship and collective action; the other is equally concerned to guard against the dangers of over-centralized authority. To a real synthesis of the two views, conserving the fundamental truth for which each side contends, the federated movement of the churches would seem to have a vital contribution to make.

The federal movement represents the attempt of the Protestant bodies to achieve practical unity among the churches while at the same time fully maintaining the freedom and the diversity for the sake of which the denominations came into being. It is the effort to attain, by thoroughly democratic processes, the sense of fellowship and the working solidarity which non-Protestant bodies attain through highly centralized organization and much exercise of authority.

It is the genius of this federal movement to recognize and rejoice in the great values in the interest of which the denominations arose. Even after granting, as we must, the deplorable handicaps that are caused by denominationalism, we have no hesitation in saying that the whole Church is not poorer but vastly richer because of the varied contributions which the denominations have made to our total experience and thought. The great denominations arose historically in order to bear witness to neglected aspects of the Gospel, as in the case of the Lutheran

Reformation; to effect a revival of spiritual life, as in the Wesleyan movement; to gain needed freedom, as in the case of the Congregationalists and the Baptists; to minister better to certain temperaments, like the Anglicans and the Quakers; or to reach groups hitherto unreached by the Church, as in the case of the Salvation Army.

But the fact that the denominations have had an honored history cannot be allowed to serve as an excuse for their working isolatedly or competitively in a day when every consideration of the common welfare cries aloud for the fullest cooperation. In fact, the denominations can justify their continuance today only by demonstrating that their separate organizations do not stand in the way of effective working together in great programs of united service.

Roughly speaking, the Church had unity at the expense of liberty for a thousand years before the Protestant Reformation; and for four hundred years after the Reformation there was liberty at the expense of unity. The effort to conserve both sets of values has resulted in a federation of twenty-seven denominations, making it possible for them increasingly to work together in many of their most urgent tasks, while at the same time cherishing all the freedom of their Protestant heritage.

The Naval Bombardment: Further Facts

IN A LETTER to Richard Washburn Child, who had proposed that the Senate's inquiry into the propaganda of shipbuilding companies should include an investigation of the agencies working for peace, the General Secretary of the Federal Council invited Mr. Child to make his own investigation of the sources of the Council's income. All the financial records of the Council were offered for examination by

Mr. Child or his representative. He has not accepted the invitation. Admiral Robison, who defended the publication of false statements about the Council in the United States Naval Institute Proceedings, was given a similar invitation earlier by the officers of the Administrative Committee of the Council. He has not accepted it.

It would seem that any further continuance of attacks, after declining the proffered information, could only be regarded as smoke-screens to hide the real issue.

The same information, including access to all the Council's financial records, has also been offered (in a letter to Senator Shortridge) to any recognized government agency.

A letter from Admiral Robison, addressed to Dean Weigle, as Chairman of the Federal Council's Administrative Committee, suggests that the Federal Council was more reprehensible in its relation to the Washington Conference on Limitation of Armament than Mr. Shearer was in his relation to the Geneva Conference. The Admiral encloses a copy of a letter to a lady inquirer in which he makes other similar observations but admits that he was wrong in asserting that the Federal Council received funds from the Englishman, Sir Henry Lunn. The Admiral also writes that, instead of complying with the request of the officers of the Administrative Committee to print their letter correcting Captain Knox's statements about the Federal Council in the United States Naval Institute Proceedings, he proposes to print only an interpretation of his own, justifying himself and Captain Knox.

The Secretary of the Navy has written a letter to Dr. Macfarland, expressing his regret for attacks by a naval official, which undoubtedly were made without his knowledge or consent. Our sympathy is extended to the Navy Department, which has been so

seriously injured by the actions of men who have been closely attached to it.

As to the reliability of Captain Dudley W. Knox's material in the United States Naval Institute Proceedings (which drew forth the expression of regret from the Secretary of the Navy) we add one final bit of information. We are informed on unimpeachable authority that Admiral Hilary Jones, in whose integrity everyone has the completest confidence, in an address in Geneva at the time of the famous conference, gave out data regarding tonnage which were later shown to be faulty. Discovering the error, he manfully admitted that he had "unwittingly greatly overstated" the facts, having relied on figures of Captain Knox. The Captain, in a letter that we have been privileged to read, admits that his figures were wrong. Apparently he is reckless or careless in other matters, as well as in his statements about the churches' peace program.

As to the case of William B. Shearer, the so-called naval expert and opponent of all plans for reduced armament, who has been another assailant of the peace program of the churches, it is unnecessary at the moment to say more than was printed in the last issue of the BULLETIN, since his secret financial connection with those who would profit by increased naval building is now the subject of official inquiry by the Government. We merely call the attention of our readers to an editorial in the *Congregationalist* raising the pointed questions:

"Does the recent disclosure about the 'naval expert's' employers indicate why he is so anxious to have the churches let the whole peace question alone? . . .

"Does the connection of the shipbuilding companies with the naval expert's income indicate why the Naval Institute was so ready to jump to the inference that the church organizations receive money from self-seeking groups?"

A Sane Policy on Prohibition

IN THE MIDST of the present confusing and conflicting claims with reference to prohibition, it is hardly surprising that many do not find it easy to maintain a clear-cut and unswerving position. The tendency in some quarters to caricature the supporters of prohibition, to picture them as fanatical and stupid zealots or hypocrites (as Rollin Kirby's cartoons in the *New York World* do almost every other day) makes it still more difficult to secure any sane and dispassionate consideration of the policy of prohibition on its own merits.

We suggest that Mr. Kirby and others who are given to portraying those who believe in prohibition as illiberal and narrow-minded busybodies, ponder the following words of Harry Emerson Fosdick, which seem to us to state superbly the unshakable ground underlying the Christian conscience on the liquor traffic:

"First, we will fight to the last ditch any step that looks like going back to the saloon. We know well that we have an unsatisfactory situation on our hands. We are not for a moment content with it, but we know it is better than the thing we got rid of.

"Second, so long as the present laws are on the books, we will stand for their observance and enforcement. We will no more supinely surrender to the lawlessness of bootlegging than we supinely surrendered to the even more extensive and financially powerful lawlessness of the old saloon regime.

"Third, there are some types of solution to which we never will consent, and one is putting the Government, state or national, into the liquor business. We have refused so far to entrust the ownership and management of railroads to the Government, although theoretical arguments make government ownership and management of railroads altogether reasonable. We have seen clearly that the Government is not yet fit to handle that immense accession of eco-

nomic power. Far less safe is it to make our national and state capitals the headquarters of the most corrupting business this country has ever seen.

"Fourth, as to any alterations in the law, we will trust them to those whom we know to be friendly to the law's major intent. There may well come a time when the law should be changed. No law is infallible. But whoever proposes to construct and carry through such alterations would better first of all persuade the people of the Church that he is sympathetic with the major aim for which the law originally was framed."

What Is "Religious" and What "Social" ?

THE fictitious and misleading line of demarcation between "religious work" and "social service work" was the subject of a most discerning report presented a few weeks ago to the leaders in church cooperation by Rev. E. A. E. Palmquist, Executive Secretary of the Philadelphia Federation of Churches. We are grateful for the opportunity of passing on to a wider public the substance of Dr. Palmquist's point of view.

The feeling in the churches that "social work" is not concerned with spiritual forces has had, as a consequence, the feeling on the part of not a few social workers that spiritual factors can be ignored. So a deplorable gulf has been gradually created between the churches and the social agencies, and made many on both sides of the dividing line feel that they have little or nothing in common. Many social workers are divorced from the Church. Many church leaders are wholly out of touch with social work. Both the churches and the social agencies are losers thereby.

The sad fact is (as Dr. Palmquist incisively points out) that most churches "farm out" to outside agencies the very tasks in which Jesus majored. "Jesus went

about doing good; our churches go about getting members and leave to the social agencies the task of doing good."

Even though this statement be too sweeping a generalization, it gives us food for sober thought. That the average program of recruiting the membership of the Church has a quality of institutional selfishness can hardly be doubted. Must not genuine social service in the spirit of Christ be the basic foundation of all true evangelism?

When Goodwill and Knowledge Meet

IN THE LAST ISSUE of the BULLETIN a distinguished British scholar declared that for every great social advance two factors are necessary: first, the right attitude, a favorable "atmosphere"; second, "the expert knowledge which surveys and selects the route from starting-point to goal." And he added that the Church has, or at least may have, both. It has always laid emphasis on the inner motive; it is now undertaking to equip the motive for larger achievement through a mastery of the facts.

In our own country this observation finds concrete illustration in the program of the Federal Council's Research Department. Its aim is to help religious workers to obtain "the expert knowledge" which they require.

Many recent voices testify that in so doing the Council is meeting a long-felt need. A well-known sociologist at the University of North Carolina writes: "Your *Information Service* is absolutely indispensable in our department here." A clergyman, writing in the *Churchman*, declares: "No man need feel himself isolated in his endeavor to apply the social gospel. He has [in *Information Service*] the application of creative intelligence to his job." A Y. W. C. A. secretary in New Jersey even goes so far as to say that *Information Service* is a "life-saver."

When the Church Deals with Public Questions

SOMEONE ASKS, "Where shall the line be drawn? Has the Church a right to speak on everything?" In answer, we remark that the Church has not tried to speak on everything, and that many technical phases in all public issues must admittedly be left to experts. The Church is not likely to pass upon affairs about which she knows nothing. When, however, she does see the evil human consequences of social courses, she is likely to see them more sharply than any other organization, and has a right to speak forth.

Whatever line is to be drawn ought to have to do with the *method* of her action. The Church would run into extreme peril if she should have recourse to lobbying, for example, for lobbying is likely to involve a bargaining which sooner or later slips into moral compromise.

Now, as soon as one writes in this fashion, somebody rises to say that, if we allow one church organization to speak up after this manner, we have to allow all other organizations the same right. Of course we do, and that is what I am calling for. Any attempt at prophetic utterance, in the nature of prophecy, has to come out in the open. If the Roman Catholic Church believes that certain ecclesiastical policies should form a part of state policy, let her come out and say so. There is a danger when any church, Protestant or Roman Catholic, attempts to influence public action by any form of procedure other than public utterance. Neither Protestant nor Catholic has a right to put ecclesiastical pressure upon individual citizens, if that pressure cannot be acknowledged and defended in open discussion. A Methodist bishop, for illustration, would have a right to call upon the members of an annual conference to support a public measure aiming at the public welfare, but he would deserve to be cashiered if he led the preachers of the conference to believe

that their individual response to his appeals would determine the kind of appointments they would receive.

So with any other form of ecclesiastical pressure. The individual church member or minister must be left to decide his own course for himself, but the Church has a right in a collective and corporate capacity to make utterances which are to be put before citizens for their consideration.

To sum it all up, prophecy is a public function. Amos and Isaiah spoke on the streets. It is of the essence of Christian procedure that things are not to be done in a corner. In the sphere of public discussion it is the right and duty of the Church to speak prophetically.

FRANCIS J. McCONNELL

The Peacemakers

They have built peace, these men of the new age,

On sure foundations. Let The Hague declare

Their faith, Locarno and Geneva bear
Witness to the stout hope that turned the page

Of fifty centuries, and to the rage
And waste of war wrote Finis. Let them share

Praise with Isaiah, Grotius, Kant, St. Pierre,

And that good Penn who left as heritage
To his new world the peaceful name of Friend.

These are our friends, these men of a new breed,

Builders of our new Sion. In their deed
Conquerors are stripped of laurels, while a lie

Fades from the palimpsest of history,
And wrong as old as Nineveh hath end.

REV. HOWARD CHANDLER ROBBINS.

(in *New York Times*)

RELIGION AND PUBLIC AFFAIRS

By JOSEPH FORT NEWTON

*Rector of the Memorial Church of St. Paul, Philadelphia**

TO ATTEMPT to trace the creative and restraining power of religion in the public life of our nation is not necessary, even if it were possible. Such an undertaking is beyond human competence, since we cannot measure such forces, but we know that it has been vital and formative; and that, too, in spite of the ever-present temptation and tendency of a false other-worldliness to abdicate the right and duty of moral criticism, when it has not actually tried to provide religious sanctions for social selfishness. In the past—as in our own day, though happily in less degree in late years—religion has been lamentably content to serve as an ambulance cart, following in the wake of industrial and military strife, when it ought as well to have been thundering, like the old prophets or like St. James, at the strongholds of tyranny and injustice which were so many.

In these despites, the power of religion in public affairs in our land has been mighty, and it is not to be wondered at. Surely he reads history to little account who does not know that the two great forming agencies in the story of man have been the religious and the economic; and it always will be so. Here and there the ardor of the military or the artistic spirit has been for a while predominant, but religious and economic influences have nowhere been displaced from the front rank even for a brief time; and they have nearly always been more important than all others put together. Because this is so, truly the crux of all our social problems is to get these two factors, the religious and the economic, into right relations. Here, as elsewhere, the Bible, if we are wise enough to listen to it, will be our best prophet and guide, because its religion was revealed in the midst of a great struggle for social justice, and if rightly studied and used it will be a lamp to our feet in a troubled time.

If now we look more closely at the facts and forces of our own age and land, what is the truth revealed? One thing, at least, is true: The separation of Church and State does not and must not mean the separation of religion and public life. Rather it should manifestly mean that the Church is set free from the shackles of the State, the better to serve its own high, prophetic purpose. Yet there is need of clear thinking and careful handling in such matters, if we are not to do injury while we are trying to do good. Just now it is said, not for the first time, that we must not "mix religion and politics," and there is truth in the saying,

though much depends on who says it, why they say it, and in what tone of voice. If it means that religion is merely a private piety and has nothing to do with the social and public life of man, it is false.

For some of us the words have a familiar echo, taking us back to the days when we were fighting the saloon, when we were told to preach the Gospel of the Kingdom of Heaven and not mix in politics—as if the Kingdom of Heaven had nothing to do with a moral and social pest-house! No, what was meant in those days was that religion should betake itself to another world and let the saloon run our politics, as in fact it did, with what results we know. Indeed, it ran our politics with so high a hand that it finally hung itself as high as Haman, and its effort at resurrection today will be abortive. If only we did mix religion with politics—the religion of purity, justice, honor and brotherly kindness—our public life would be nobler, finer and more fruitful for the common good.

FINDING TRULY CHRISTIAN METHODS

None the less, as has been said, there is a sharp truth in the saying that we ought not to mix religion and politics, in so far as it means that the Church should be a place of worship and not a weapon of warfare. To win a temporary gain at the cost of a permanent injury is a bad bargain. Efforts are always afoot—sincere and high-minded but misguided—seeking either to use the State to enforce the moral precepts of the Church or else to use the Church to coerce the State. Already we have gone further in both directions than it is wise or safe to go, putting in jeopardy the rights of the minority as well as the rightful influence and work of the Church. Ardent minds, impatient of moral suasion, if they have not actually lost faith in it, may easily do more harm than good. A great prophet-bishop—God in His mercy does sometimes allow a prophet to become a bishop, in spite of the Church—has recently said:

"Measurement and publicity are the best weapons for social redemption—precise judgments according to a standard and the publication of the results. The Church has exalted standards which it can use with increasing precision, and it has organs of publicity. Anything beyond this—lobbying, propaganda, political maneuvers—may well be subjected to scrutiny, especially when we are tempted to enter into cooperation with some evil forces against other evil forces. It is in my judgment imperatively necessary for the Church to fight now as never before against the liquor traffic, but I am becoming increasingly uncomfortable

* Part of an address at the Institute of Public Affairs at the University of Virginia last summer.

about some of the alliances the Church is at least half-way forming in this warfare, such as those with political parties and reactionary commercial and industrial organizations. If we get the devil to pull the cart, it will go at his pace, over his road, and in his direction. At the very least, such a policy of co-working begets in the Church too kindly a sentiment toward allies of doubtful moral standards. I know a farmer who shot a watch-dog that had become 'too friendly.'"

This, plainly and picturesquely said, means that the end does not consecrate or justify the means, but that right ends may be delayed, if not defeated, by wrong methods. In other words, if we are ever to build the Kingdom of Heaven on earth, it must be by heavenly means and methods. If we try to do it by earthly methods—by repression rather than creation, by organization rather than inspiration, to say nothing of statutory substitutes for character—we fail utterly and in the nature of things. Even the force of righteousness cannot make men righteous until they are ready and willing to yield to it, else the power of God would have made men righteous long ago. God works from within outward, and only in His way can we build His Kingdom on earth. At first it seems a slow way, requiring a long time—and so it does—just as it takes a long time to grow a tree; but in all high matters the slow way is the quickest way, because it is the only way.

A famous and far-reaching instance will bring this truth to a glow-point. Gandhi is a spiritual splendor in our generation, a voice to echo in the ears of men, a vision to haunt their hearts, long after the principalities and powers that oppose him are but dust blown by the random winds. Yet, when Gandhi set up a boycott against the British Empire—using a force none the less powerful for that it was passive—he did what Jesus refused to do. Jesus, too, was a member of a subject and tormented race, but He fought only with the weapons of the spirit. Folly? No, because He released an influence which, in the end, saved the good Caesar had done. Futile? Apparently, but not so in fact and the outworking of events. Today, both wisdom and truth are ranged on the side of "Him who is the eternal symbol, sacred even to those who question His very historicity, of the lonely might of the spirit opposing itself to the federated forces of the world."

SENSITIZING THE CONSCIENCE

How does this strange might of the spirit, as elusive as it is ineluctable, work and after what manner? Let us see. Macaulay tells us that the evangelical revival improved the quality of cloth woven in the mills of England; but it is not of record that it improved the conditions under which the weavers worked. But, happily, in the mid-years of the last century, the spirit of God moved upon the hearts of a group of the elect,

Maurice, Kingsley, Ruskin and others. When Maurice said, "I confess the sins of my age as my own," there was born a sense of social solidarity so vivid that the physical misery of the many became the spiritual torture of a few; and there was no rest until wrongs were righted. Our hope lies in an increasing spiritual sensitiveness, an ever more vivid social imagination. Together they will make war intolerable and the Golden Rule a necessity in the life of man.

No one can read the words of Jesus, much less follow in His footsteps even a little way, and not discover that He lived in a world of which Caesar knew nothing. All the strange powers of the soul were assembled in Him, held in harmony by a sanity of mind and a purity of heart, transfiguring the dark mystery of life with meaning and mercy. The unseen, unknown empire of the spirit, over which the legions of Caesar had no authority, was His dominion. He heard the voices of the world; He read the heart of man; He reached and ruled that inner realm where abide the issues of life and destiny. His dazzling conception of the Kingdom of Heaven has no equal in its depth and grasp and grandeur. It has in it the breadth of the sky, the curve of the world, and all the journeying years. The dream of Caesar was vast, but the vision of Christ is vaster. All the wondering races of men are embraced in His humane and heavenly vision of a redeemed humanity; and He saw in a far time His vision fulfilled.

Caesar ruled from without; Jesus reigns within. At the center of humanity He sits enthroned, holding forever His scepter of love and pity and joy. Men follow for love of Him, led and lifted, they know not how, out of hate into love, out of doubt into faith. And thus the ages have followed Him with song and art.

The glory that was Greece,

And the grandeur that was Rome,

have vanished, have melted into the stream of time, but the power of Christ grows and abides, and will have no end. Caesar died and Rome decayed. The State can restrain, it cannot regenerate. Something deeper is needed, something that softens and purifies the heart of man, and builds a temple in the secret place of the soul.

Caesar needs Christ to fulfill his dream of an ordered world; and Christ needs Caesar too—his large world mind, his high heroic quality, his fine practical capacity—if the Kingdom of Heaven is to be set up on earth. Our spiritual-mindedness must become public-mindedness; the skill of science and the power of religion must work together; and faith must be translated into truth. These things shall be, because the power of love is greater than the love of power, and in the long last love cannot fail, for God is love.

The Church and Mental Health

By E. VAN NORMAN EMERY

*Director of Child Guidance Clinic, Los Angeles **

THE promoting of mental health and happiness for the individual and the improving of his social adjustment would undoubtedly be acceptable as common objectives to the clergyman, the psychiatrist, and the social worker.

There are probably few types of problems that present themselves to the clergyman of today with more urgency and frequency than problems arising in the field of child training and problems arising out of the family and the marriage relationship.

In the past, almost the entire responsibility for caring for this array of problems rested upon the church school or upon the clergyman in his pastoral relationship. The situation today is markedly different. Numerous agencies in the educational field have sprung up and are attacking many of the problems of child training. Many of the more serious problems are being met by the State in its institutional and social welfare program. Other problems are being met by a large and important army of specially trained social workers, engaged for the most part in a preventive program. Another large army of social workers is bent upon intensive work with individual cases. Although they would wish to emphasize prevention, the nature of the case material soon forces them into dealing with pathological states.

The psychiatrist has also invaded this field. For many years he had been principally concerned with the care and treatment of the insane, but his experience here soon convinced him of the need for preventing these catastrophes as well as alleviating the sufferers in their disaster.

There is already a definite trend among certain of the clergy to make use of the knowledge and technique being developed in these new fields, which can be of inestimable value if acquired and used. Even though the majority of clergymen will undoubtedly be prevented from making full use of such technique because of lack of time, opportunity, or inclination, still it behooves the clergyman to be familiar with these techniques and the fields of social and mental pathology in order that he may direct his parishioners intelligently to other sources of special assistance. Even this is a big undertaking and a serious responsibility.

For many reasons the clergyman, especially in his pastoral capacity, occupies a position of peculiar strategy. His is a rich opportunity for service, but unfortunately this opportunity has frequently been missed.

He did not see the more serious distress behind the timidly casual question. He did not realize that the fatigued expression was a symptom of the cancerous problem within. He did not realize that the irritability and impatience gave hints of threatening hates and jealousies that the individual had succeeded in hiding even from himself.

The ability to understand requires that one be able to stop for a time in his onward rush toward those goals of his own choosing. It requires an ability to stop and listen. It requires an ability to lose one's own identity for the time being in the interests and tribulations of the other one. It requires a certain temporary abandonment of self that is peculiarly difficult for many forceful leaders. The ability to understand requires a real humility of mind and feeling. It requires a facility for taking unto one's self for the time being the thoughts, feelings, and points of view of the other one without resistance or censure.

Many observers have noted the extreme frequency of religious ideas in the delusional trends of the insane. The history of such cases generally reveals that the individual had been overwhelmed by life and its complex problems and had sought solace and assistance in his religion. It had filled his whole thoughts and so had colored his delusional trends. Recognition of such cases by the clergyman before the psychosis was fully developed would have prevented the more serious results in many such cases. The recognition and acceptance of so humane an opportunity for major service should be viewed almost as an unrelinquishable duty.

The clergyman should be thoroughly familiar with the social work resources of his own community. He can use them as an invaluable aid in his work. He should at least know the aims, scope, and philosophy of the various social agencies. It were better if he would actively interest himself in this phase of the community's activities, adding his energies to the momentum of progress in these important and fascinating fields. Both he and they would profit by the experience.

For the most part the social worker tries to modify human behavior, and the social problems associated therewith, by means of bringing about changes in those social forces that surround the individual and influence his behavior. The psychiatrist, in his approach to maladjustments, uses this method of attack also. There is, however, another method which the psychiatrist uses. In certain selected cases he tries to

* Part of an address before the National Conference of the Episcopal Church on Social Service, held in San Francisco last June.

modify the behavior of the patient by endeavoring to bring about certain changes with the patient himself. Through his understanding of the psychological problems of his patient he is able in many cases to be of very real and practical assistance.

In many cases the clergyman can be especially of service if he has a clear realization of the difference in psychological values between positive and negative religious teachings, if he understands the psychological difference between the command "Thou shalt not" and "Go thou and do," if he is able to shift the emphasis from sin and damnation to an appeal to the godly faith and strivings within even the most unfortunate of humanity. The God of love and understanding can do many things that would be impossible to the God of retribution.

Social ills are generally more or less apparent even in their earlier stages. Here it is mostly a matter of seeing or of failing to see, because of an interest in

seeing or a lack of interest in seeing. Matching the parishioners' social needs with the resources for meeting these needs is largely a question of common sense and orientation as to the community's social work resources. But early recognition of mental ills and directing the unhappy parishioner to proper assistance constitutes a much more difficult problem.

The early recognition of mental ills necessitates a certain knowledge of the individual differences in human beings and an ability to interest oneself in them and to recognize them. It also necessitates an ability to recognize changes in the individual.

As the clergyman, psychiatrist, and social worker strive toward the attainment of their common objective, as they work toward the goal of wholesome human progress and happiness, it is essential that they should have an accurate knowledge of each other's viewpoints and resources if the best interests of humanity are to be served.

Why Should I Give?

By ERNEST FREMONT TITTLE

(Part of a sermon in the First Methodist Episcopal Church, Evanston, Ill.)

THE love of money is undeniably the root of all kinds of evil, "which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." But money itself—consider what that is. Here is a child who has developed rickets as a result of under-feeding. You place in the hands of his mother a certain amount of green currency, and lo, the weak and twisted limbs become straight and strong. Here is a woman who has developed tuberculosis as a result of overwork and improper diet. Her physician tells you that if she remains where she is, she is doomed. You provide a few hundred dollars with which to transport her to a well-equipped sanitarium where all the conditions are in her favor, and she recovers.

What is money? Money is an Aladdin's lamp; it is a fairy wand; it is a form of power. With money you may build churches, and you cannot build or maintain them without it—churches, the very humblest of which will suggest to all who pass by that beyond the world that reveals itself to the senses is a world of spirit to which they may turn in hours of need and find courage and comfort and peace. With money you can establish schools and colleges, and you cannot establish or maintain them without it—circles of light, centers of culture, fostering mothers of the intellectual and spiritual life. With money you may go to the ends of the earth with the illuminating, uplifting Gospel of Christ, or send a representative who will help lift a whole people out of superstition

and selfishness into fuller life. Without it you can do neither one of these things.

We talk about adventure. Some of us confess to an insatiable thirst for it. Ought it not sometimes to occur to us that one of the finest opportunities for adventure that is offered us is the giving of money? A retired minister of my acquaintance gives every year to scores of missionary and benevolent activities. As he sits alone in his little apartment, he has the satisfaction of knowing that, by the magic wand of his contribution, he is bringing boys off the streets of Chicago into the more favorable environment of a clubroom, and healing the sick in far-away hospitals, and training leaders for Christian service, and lifting the level of human life in distant lands.

We talk about sacrifice. We like to imagine ourselves doing something really fine and heroic, saying with Luther, "Here I stand, I cannot do otherwise, God help me"; or with Bishop Hannington, "I have purchased the road to Uganda with my life"; or with David Livingstone, "May God's richest blessing come down on any man, American, English, Turk, who helps to heal this open sore of the world." Ought it not sometimes to occur to us that an immediate opportunity to do something fine and heroic is always offered us in the giving of money? We may never have a chance to lay down our lives for Africa. We do have a chance to share the passion of men whose deeds have enriched forever the memory of mankind.

Is it fair that here in Evanston we should be able to

assemble in this beautiful church and listen to inspiring music and, when the service is over, return to our homes in motor cars and sit down to a feast of plenty, when over in Asia and down in South America our own representatives are compelled to deny themselves the very necessities of life in order to prevent the utter collapse of the work of a lifetime? It is not fair, and it shall not continue. If there is not enough vision or generosity among us to provide for them, as well as for ourselves, then the very least we can do is to share with them the resultant handicap.

If we raise the entire amount of our budget neither our work in Asia nor our work in Evanston is going to suffer. If we do not raise the entire amount, there will be a reduction of the salaries of certain missionaries. There will also be a reduction of the salaries of the ministers of this church.

But paradoxical as it may sound, the one sure way to raise money for work at home is to raise money for work abroad. Once upon a time, I became pastor of a church whose building was badly in need of repair, whose coal bill for two years past had remained unpaid, whose salary was hardly sufficient for its minister to live on, whose benevolent contributions had dwindled almost to the vanishing point, and whose congregation was conspicuous by its absence. After being there a few months, I came to the conclusion that what that church needed above everything else

was a world vision. So I preached a sermon on foreign missions, and pleaded with the little handful of people who were present that morning to increase their missionary giving five-fold. Consternation was not only visible but audible. An appeal for the support of foreign missions when the church needed painting and the carpet needed repairing and there wasn't enough coal in the basement to last the winter months! It was madness—sheer madness.

But once and again in human history this kind of madness has removed obstacles which sheer sanity was unable to budge, and become a driving, conquering power which the gates of hell could not withstand. In this instance, too, it wrought a miracle. That little, discouraged congregation, the moment they lost sight of their own troubles and got under the burden of the world's trouble, discovered that their own troubles had disappeared. They did increase their missionary giving five-fold. They also repaired the church plant, and replaced the church carpet, and fitted up the basement as a gymnasium and clubroom for their own sons and daughters, and advanced their minister's salary, and bought a parsonage, and did a great many other things which they never dreamed they would or could do.

Why? Seeking to save their life, they had lost it, but daring to lose their life for Christ's sake, they had found it.

MAY WOMEN SPEAK?

By ELLA A. BOOLE

President, Women's Christian Temperance Union

THE position of women has greatly changed in the last half century. Fifty years ago, few occupations were open. Now, almost every business employs women in clerical positions and even as executives. All the professions, with a single exception, are open to women. They vote on the same terms as men, and every office in the electorate may be held by a woman if she can secure the necessary votes. Practically every door is open to women, except in the work of the Church.

The Church has been conservative on the woman question. A woman may be a physician, a lawyer, a dentist, and a legislator, provided she meets the necessary educational and legal conditions.

In the Congregational Church, the Christian, the Methodist Protestant and the Baptist churches she may be ordained a minister. In the Methodist Episcopal Church she may be ordained as a local preacher and even as an elder and be assigned to a church by the Conference. She may also serve a church under the direction of the district superintendent. In all

these churches she may be a delegate to the highest governing body of the Church.

Will the work of the Church be strengthened if the remaining limitations on her service in the churches are removed? No one doubts the value of women as Sunday school teachers; they have even served acceptably as Sunday school superintendents. They have rendered great service through the maintenance of women's missionary societies and their contributions for the support of mission fields at home and abroad. No one doubts the zeal with which women have prosecuted the work of Ladies' Aid Societies. They have earned the money to make up deficits in the minister's salary, to pay for a new carpet, new pulpit furniture, furniture for the manse, or even a new roof for the church. They have earned it through sacrifice and physical labor. All concede this right to earn money for the church.

In the Presbyterian Church women may vote in the local church for trustees, elders and deacons. They may even be the minority members of a committee to

choose a pastor, but they have no voice in any part of the work of the Church beyond their own locality. A woman may not be a member of the Presbytery, Synod or the General Assembly because the courts of the Church are composed entirely of ministers and elders.

One of the strongest arguments for woman suffrage was that the country needed the woman viewpoint as well as the man viewpoint in political affairs. Just as that is not a whole home which does not have a man and woman in it, so the Church is losing something because it does not have the benefit of woman's intuition, woman's consecration and woman's viewpoint in church administration.

When the General Council of the Presbyterian Church appointed a special committee to study the whole question of woman's service, immediately it was confronted with the objection that it would be unbiblical for women to speak in churches, especially at a morning service, to be ordained as ministers or elders, or to share in the church courts. A sub-committee studied the whole matter. Their attention was called to a thesis on the subject "May Women Speak?" by Rev. George P. Hays, D.D., a Presbyterian minister in Kansas City, Mo., published by the Woman's Temperance Publishing Association in 1889. This is an exhaustive study. The book is out of print but is being reprinted (price fifteen cents), and may be obtained from the W. C. T. U., 1730 Chicago Avenue, Evanston, Ill., or from the Board of Publication of the Presbyterian Church. The reading of this book convinced the sub-committee; it convinced the majority of the General Council that there is nothing in the Bible to prohibit women from being ordained as evangelists or elders or even as ministers.

Three overtures have now been sent down to the Presbyteries by the General Assembly:

Shall women be ordained as lay evangelists?

Shall women be ordained as elders?

Shall women be ordained as ministers?

It will require a majority vote in a majority of the Presbyteries to authorize these changes.

Do not be fearful that their adoption will bring about a revolution in the Church. It is not at all probable that many women will seek ordination. Not many women are holding public office, although all offices in the government are open to women and have been for ten years. If, however, God calls a woman to preach the Gospel the rules of the Church should not hinder. If a woman feels the call to be an evangelist and is successful in winning souls, why should she be obliged to leave the church of her choice in order to answer that call? Should not fitness for a position, not sex, decide the matter? Should not God's call to service be recognized in a woman as well as a man?

NEW YORK HAS SURVEY SECRETARY

IN ORDER to keep fully abreast of all the changing conditions of a metropolis that have a vital bearing upon the location of new churches or the adaptation of old churches to meet new conditions, the Greater New York Federation of Churches has taken the advance step of securing a full-time survey secretary, according to an announcement just made by Charles H. Sears, of the New York City Baptist Mission Society.

For years the Comity Committee of the Federation of Churches has been greatly handicapped by lack of definite information upon which to base important comity decisions. Moreover, the Committee has been compelled to take a judicial position, passing on such cases as were presented from time to time by representatives of denominational boards, and has been unable to take a thoroughgoing administrative point of view.

Instead of thinking constructively in terms of the most adequate churching of localities to avoid the twin sins of overlapping and neglect, they have been asked to pass upon particular cases as they have been presented, and even in these instances to act without adequate information.

Through grants by denominational boards, either on account of salary or for services rendered, the Federation has now been enabled to employ a Survey Secretary whose duty is to keep informed regarding population movements, as they affect both new areas and old; to make surveys from time to time, reporting the results to the Comity Committee; to secure information to assist in the consideration of particular cases that are referred to the Comity Committee, and otherwise to give expert guidance to the Comity Committee.

REFORMATION SUNDAY—NOVEMBER 3

IN ACCORDANCE with a growing practice, many churches throughout the country will observe Reformation Sunday this year. The date is November 3, the Sunday falling nearest the historic day on which Martin Luther affixed his Ninety-Five Theses to the door of the Wittenburg Church.

The Central Bureau for Relief of the Churches of Europe, with which the Federal Council of Churches closely cooperates, urges that the day be devoted to an interpretation of the abiding values of the Reformation and to the expressing of our indebtedness to the Reformation in a practical way through calling attention to the needs of many European churches today for the help of their more favored sister-churches in this country. Further information can be secured by interested pastors by addressing the Federal Council's Commission on Relations with Religious Bodies in Europe, 105 East 22d Street, New York.

The Better Way to National Security — An English View

By NORMAN ANGELL
Editor of "*Foreign Affairs*" (British)

THE principle of "parity" should be accepted at once whether it means real equality of power or not. Indeed, equality of power is, as a moment's reflection reveals, impossible of calculation. It means equating such factors as the speed and cruising radius of ships, gun range, armor; the convenience of naval bases and supplies; the coast and merchant fleet to be convoyed or protected; the merchant vessels which may be converted into cruisers or naval auxiliaries; the reserves of trained seamen provided by the merchant fleet.

Once the admirals and the experts got to work on that they could make agreement impossible. And in that fact lies the danger of approaching it through that channel. This stage of the debate should be made as brief as possible. The attitude of the British Government should be to put it to America: "Whatever, within reason, you regard as equality, that we will call equality, and stick to. It may be imaginary, but it will serve as a standard, a limit."

The truth is that American public opinion, which is very nearly as school-boyish in its motives in this matter as British public opinion has been in the past, wants to feel that Uncle Sam is as big a fellow as the Britisher; does not intend that America shall play second fiddle to anybody on earth. It seems hardly credible that nations are prepared to risk the survival of civilization on such motives, but the "big public" does not see the relation between the nationalist flourish and the dangers involved. Britain has the obligation here to be the wiser and the more tolerant of the two; to concede "equality" and concede it generously without quibble, and then, having created the right atmosphere, in that atmosphere to get down to the real issues of policy. . . .

The Anglo-American naval problem will not be solved by finding formulæ of "equality" which are and must be based in some measure on fictions, on pretense; but by finding for both fleets—for all fleets—a common purpose. We did not resent the increase of American naval power in 1917; nor America resent ours; each rejoiced in the strength of the other as an instrument of common security. When we have found an identity of purpose for our power we shall have solved the problem of power, and not till then.

That common purpose will become the more real as the domain of arbitration and law becomes internationally enlarged. A very great step in that direction will be the signature of the Optional Clause, to

which the Government, through its party commitments, is already pledged. . . .

The reasons against signing come to this: that we could not be sure that the Court would always be in our favor, whereas, if we are free to decide which cases shall go to the Court and which shall not, we can bring to the Court those cases we should be likely to win and withhold those we should be likely to lose.

It sounds too crude to be true, but some of the reservations now being urged upon the Government amount to that.

Now sane men stand by the law, and the courts which administer it, not because they are sure that they will win every case they may take to a court, or because they never risk injustice under the law (it is a fortunate citizen that has not suffered sometimes gross injustice under the law which he pays his taxes to support), but because the losses which they will incur in a system of law are less than those to which they would be subjected in anarchy. The same criterion must hold in judging the alternatives in the international field; on the one hand, anarchy and war; and on the other, a regimen of law and peace. Doubtless there will be occasions under an international system of law and order when a strong state does not come off as well as if it had been able to be its own judge. But the cost of strong states being their own judge is a state of armament and war; and that cost will be far greater than any loss they could suffer from an adverse legal decision in a regimen of law.

To say: "We are in favor of the principle of impartial judgment when it is in our favor," means that we are not in favor of the principle of impartial judgment.

We fought the last war for justice, paying, thereby, a stupendous and incalculable price. Why, then, should we be shocked by the thought that organized justice may demand on our part a sacrifice which is immeasurably smaller than the one we paid to Moloch?

Information Service

THE ISSUE of *Information Service*, published by the Federal Council's Research Department, for September 7, is a carefully sifted summary of the so-called "Mooney-Billings Case." Those who are interested in studying the facts surrounding the imprisonment of the labor leaders and the subsequent disclosures of the apparent injustice done them, will welcome this statement.

FRIENDSHIP CHESTS FOR FILIPINO CHILDREN

"We who desire peace must write it in the hearts of Children."

Believing this to be true, the Committee on World Friendship Among Children is planning a project for cultivating understanding and goodwill between the children of the United States and those of the Philippine Islands. This is the third of these goodwill projects, the first being the Dolls of Friendship with the children of Japan and the second, the Friendship School Bags with the children of Mexico.

The country chosen for the third project is the Philippine Islands and the symbol chosen to bear the goodwill greetings from the children of the United States to the Filipino children is a Friendship Treasure Chest. The project will be consummated in the Philippines on December 30, 1930, a national holiday commemorating the death of Dr. José Rizal, the great Filipino patriot. The Department of Education will receive the Friendship Treasure Chests and distribute them and their contents to the children of the Philippines.

It was found necessary to make the Friendship Treasure Chests of a material impervious to white ants and, because of its decorative possibilities, metal was finally chosen. The Chests are $10\frac{1}{2} \times 6\frac{1}{2} \times 5$ inches in size, with handles of brass and a lock and key. They are delightfully lithographed in eleven colors and the Committee believes that children will happily study the charming old maps; the pictures of Washington and Rizal, of Columbus and Magellan; the watchful sea-serpent and whale; and Old Boreas and Father Neptune controlling the winds and the waves.

It is hoped that the filling of the Friendship Treasure Chests will be the culmination of a program of study of the country and the people. As a help to such a program, a bibliography of books on the Philippines has been compiled and arranged in two lists, one for adults and one for children.

As in other years, the children of the United States will be asked to send to the children of the Philippines a personal letter of friendly greeting with a goodwill message, together with such articles as crayons, drawing sets, games, scrapbooks, harmonicas, sewing kits, paper dolls, puzzles, handkerchiefs and beads. In addition, it is hoped that every Friendship Treasure Chest will contain at least one book, preferably two. Even though the Filipino children learn English in their schools there are very few public libraries. There is, therefore, a great need for good books. A bibliography of 400 books suitable for children from six to fifteen years of age has been prepared under the supervision of Miss Clara Whitehill Hunt of Brooklyn, a librarian widely known as an authority on children's books. It is planned that wherever possible this project will be made a community affair, offering as it does an unusual opportunity for peace education.

The War Department has offered to send the Friendship Treasure Chests to the Philippines free of charge by Army Transports sailing from New York and San Francisco. The Chests to be filled may be secured from the Committee on World Friendship Among Children, 289 Fourth Avenue, New York, N. Y., at \$2.00 each.

Social Hygiene Finds a Place in Community Programs

FOR TWO successive seasons the Buffalo Council of Churches has included in its program classes in parent education and has provided opportunity for a training class for pastors, to enable them to deal effectively with the problems of sex which are raised in the discussions in the parents' classes. One of the results of this policy has been the demand for a three-day conference on marriage and the home, to be held in that city, November 15-17, under the joint auspices of the Buffalo Council of Churches and the Federal Council's Committee on Marriage and the Home. Speakers and leaders of national reputation have been secured for this conference.

The Greater New York Federation of Churches has lately called to the head of its Young People's Department Rev. Owen V. Davis who has been hitherto the New York representative of the Presbyterian Board

of Christian Education. He plans to devote special attention to the problems connected with sex relationships and marriage.

The Greater New York Federation, through its Children's Division, has conducted some thirty-five parent-study groups during this past year. The general theme has been "The Home, the Child and Religion." The Federation has been fortunate in being able to draw from Columbia University expert leaders for these groups. While no single plan has been followed, in all the groups Dr. Cope's book, "Religious Education in the Family," and Miss Moxcey's little book, "Parents and Their Children," have been used as basic texts with supplementary references to more than a score of volumes bearing upon different problems of home life.

Dr. Valeria H. Parker, of the American Social

Hygiene Association, is scheduled for a series of addresses and conferences on social hygiene, in Indianapolis, September 19-October 2. During the first half of her stay she will work under the auspices of the W. C. T. U., after which her program will be arranged by the Indianapolis Council of Churches. Dr. Parker will spend two days with the Youngstown Council of Churches, October 6 and 7. From there she goes to Detroit for a week. After short engagements in New Haven, Conn., and in Wichita, Kan., she will spend a week, November 18-25, with the Greater Boston Federation of Churches and devote the first two weeks of December to engagements throughout the State of Massachusetts.

In these days when so much is being said and written about "sex appeal," it is an encouraging sign that communities and churches are becoming ready to face the issues involved and seriously to consider the best methods of education and control, to insure wholesome relationships between the sexes and harmonious adjustments in home life.

DEATH OF DR. GALLOWAY

Early in July, occurred the death of Dr. Thomas W. Galloway of the American Social Hygiene Association. As Professor of Biology at James Milliken University, Beloit College, and other institutions, Dr. Galloway was a beloved and honored teacher. More recently he has occupied a unique position in the field of social hygiene and as a pioneer in sex education. As lecturer and author he has done much to break down the inhibitions which have prevented a wise diffusion of knowledge concerning the facts of sex. But Dr. Galloway saw in sex education something more than imparting biological information or issuing warnings against the dangers of sex irregularities. His point of view is well expressed in his little book, "Parenthood and the Character Training of Children." He perceived that the finest character-forming influences grow out of the relations of husband and wife, parent and child, brother and sister, in the home and was constantly helping teachers to see, and make wise use of, these potentialities for character education.

The Church's Peace Program Gets Under Way

NOW THAT a naval-reduction conference is assured, it is more than ever necessary for the churches to aid in creating the will-to-peace without which political instruments are of little value. To do this requires an adequate understanding of the existing international situation.

"MAKING THE PEACE PACT EFFECTIVE"

In preparing its Armistice Day literature the Federal Council's Commission on International Justice and Goodwill has sought to interpret from the Christian standpoint the following specific issues: American Membership in the World Court, Ratification of the Pan-American Arbitration Treaty, and World Disarmament. "Making the Peace Pact Effective" is the title of the Commission's Armistice Sunday pamphlet. It is an exposition of the belief that "the Pact calls for nothing less than a complete reversal of age-old habits of mind and action on the part of all the nations. They must substitute a world-peace system for the war system of the past."

As in other years, the Commission's Armistice literature contains many practical suggestions for observing Armistice Week in the churches.

STUDYING THE PROBLEMS OF PEACE

A study course on "Making the Peace Pact Effective" has been prepared by the Commission on Inter-

national Justice and Goodwill for use in Bible classes, mission study, and young people's groups, and at mid-week services during the month preceding or following Armistice Sunday. This pamphlet makes a detailed study of the Pact and its significance for the future peace of the world. It also includes an interpretation of the arbitration policies of the United States, especially as those policies involve the problem of America's adherence to the World Court. It concludes with a chapter on world disarmament, especially timely in view of the forthcoming disarmament conference. This study course is available at 40 cents for a single copy, or \$3.00 for ten copies.

In the near future four more numbers of the "Brief Summaries" series will be available. The subjects to be dealt with are The New Prospect for Lasting Peace (already printed), The World Court—The Root Formula, the Pan-American Arbitration Treaty, and The Pact and Disarmament.

ACCEPTING THE PEACE PACT

The commission has prepared as a part of its Armistice program "A Pledge of Acceptance of the World Peace Pact." This pledge, printed in two colors on heavy paper (12x18 inches), is intended to be signed by authorized representatives of the church—minister or rector, two or more trustees, deacons or elders—and also by representatives of the church

school, the women's organizations and young people's groups.

It is suggested that at some suitable public service of the church or church school the pledge shall be read aloud slowly and impressively. After those present have indicated their acceptance of the Pledge of Acceptance the representatives of the various organizations of the church will affix their signatures to the document. The pledge can then be framed and hung in an appropriate place where it will be frequently seen.

The Pledge, after expressing gratitude to God for the Covenant of World Peace and quoting the two central articles of this treaty, concludes with the following:

"Realizing that the value of this Peace Pact is dependent on the intelligent and determined support given it by the people of each nation, and

"Believing that Christians have special responsibility in securing and maintaining this support,

"We hereby accept for ourselves these pledges of our Government on our behalf, and will do whatever lies in our power to bring to others an understanding of the meaning and significance of the Pact."

PRIZE ESSAY CONTEST

"Christ and World Friendship" is the theme of a prize essay contest now being sponsored by the Committee on World Friendship Among Young People. Fifteen hundred dollars in prizes is to be offered to the young people of North, Central and South America. This contest, which comes to an end on January 15, 1931, is especially adapted for use in young people's societies, such as the International Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union, and like organizations.

CHILDREN AND WORLD FRIENDSHIP

The Committee on World Friendship Among Children has a new goodwill project under way. The country selected is the Philippine Islands, and the symbol chosen to bear the friendship greetings from the children of the United States (as described fully on another page) is a Friendship Treasure Chest.

The story of the Doll Messengers of Friendship to Japan and the Friendship School Bags in Mexico is now available in motion pictures. These reels, depicting the development of these projects in the United States and the reception of the dolls in Japan and the school bags in Mexico, may be secured from the Committee on World Friendship Among Children. In addition, an attractive volume on "Dolls of Friendship" has recently come from the press and may be had for \$1.50.

WORLD ALLIANCE CONGRESS IN NASHVILLE

"SURELY civilization is old enough, surely mankind is mature enough that we ought in our own lifetime to find a way to permanent peace." Quoting these words of President Hoover, the World Alliance for International Friendship has issued the call for its Fourteenth Annual Goodwill Congress, to be held at Nashville, Tenn., November 10-12. The central theme of the Nashville Congress is "Our New Internationalism." Special consideration will be given to the following themes: The Implications of the Kellogg Pact, Anglo-American Relationships, The Freedom of the Seas, Reduction of Armaments, and The World Court. The Conference sermon will be preached by the Right Rev. F. Theodore Woods, D.D., Bishop of Winchester, England. The roster of distinguished speakers includes outstanding figures in national life. Rev. W. Russell Bowie, D.D., is the Chairman of the Committee on Message and Recommendations. Major-General John F. O'Ryan is Chairman of the Committee on Programs.

Personal Religion No. 6

THE CHURCH OF MY DREAMS

This is the church of my dreams. A church adequate for the task, the church of the warm heart, of the open mind, of the adventurous spirit; the church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no divisions of culture or class, no frontiers, geographical or social; the church that inquires as well as avers, that looks forward as well as backward; the church of the Master, the church of the people, the high church, the broad church, the low church, high as the ideals of Jesus, broad as the love of God, low as the humblest human, a working church, a worshipping church, a winsome church; a church that interprets the truth in terms of its own times and challenges its times in terms of the truth; that inspires courage for this life and hope for the life to come; a church of all good men, the church of the living God.

JOHN M. MOORE

Reprints of this quotation will be furnished at cost of printing and postage to any who care to use it as an enclosure in correspondence. Address the Federal Council Bulletin, 105 East 22d Street, New York, indicating how many copies are desired, ordering by number and enclosing 10 cents per dozen or 75 cents per hundred.

Leaders of Many Lands Plan for European Protestantism

"THE Protestant churches of Europe are not 'struggling churches' in the sense that they are struggling to maintain their existence. They are struggling; but they are struggling to conquer the world for Christ."

With these words Dr. Merle D'Aubigné of the Federation of Protestant Churches of France, struck the keynote of the international conference of church leaders held at Basle, Switzerland, on August 23-24.

There were gathered at Basle eighty-five representatives of the Protestant churches of Europe and America. That it was indeed a representative gathering is shown by the fact that it included delegates from forty-seven different churches, from twenty-five different countries, and nineteen different races. They had gathered at the call of the Central Bureau for Relief of the Evangelical Churches of Europe to review the situation of European Protestantism. It was as a result of a similar conference held at Bethesda House, Copenhagen, in 1922, that the relief work of the Central Bureau was inaugurated, by which the physical suffering of ministers and other Christian workers had been alleviated; Protestant welfare and educational institutions had been rescued from bankruptcy; new methods of work had been introduced and new leaders trained.

The American delegate to the gathering was Rev.

Kenneth D. Miller, minister of the Presbyterian Church of Madison, N. J., and chairman of the Federal Council's Commission on Relations with Religious Bodies in Europe.

The purpose of the Basle conference was to study the situation of the Protestant churches once more and to discover what kind of further aid is needed. "Relief work will be needed here and there for some time to come, but for European Protestantism as a whole it is not so much emergency relief that is needed now, as constructive plans for the strengthening of the program of the churches"—such seemed to be the consensus of opinion.

This conviction was summed up in the following resolution unanimously adopted:

"The Conference of European Protestant churches assembled at Basle, August 23-24, 1929, wishes to express its profound gratitude to the churches of Switzerland, Holland, Great Britain, the Scandinavian countries and North America for their generous contribution for the relief of their sister-churches in Europe, which has made possible the beneficent work of the Central Bureau for Relief of the Evangelical Churches of Europe.

"Under the wise and devoted guidance of Dr. Adolf Keller, the Central Bureau has not only relieved our distress and saved many of our works of benevolence from extinction, but, more important still, has afforded us visible evidence of the moral and spiritual support



CONTINUATION COMMITTEE OF THE UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK MEETS AT EISENACH, THE GERMAN TOWN INTIMATELY ASSOCIATED WITH THE LIFE AND WORK OF MARTIN LUTHER.

The American delegates were: S. Parkes Cadman (Chairman), Henry A. Atkinson, Arthur J. Brown, William Adams Brown, Bishop R. J. Wade, Bishop John L. Nuelsen, Bishop James Cannon, Jr., Floyd Tomkins, Jr., Mary Dingman, Worth M. Tippy, F. Ernest Johnson. A full interpretation of this international gathering, from the pen of Dr. Tippy, who arrived home while the BULLETIN was in press, will appear in the next issue.



THE BISCHOFSHOF IN BASLE

of our brethren in Christ in our time of trouble and distress.

"After a careful review of the situation of European Protestantism, the conference is convinced that a continuance of distinctively relief work for another five-year period is needed.

"Conscious of the necessity of conserving the full value of the relief work already accomplished, the conference desires to express its conviction that, when the temporary emergency task for which the Central Bureau was originally created is accomplished, it will still be necessary to continue and extend the type of constructive work already undertaken by the Central Bureau.

"For the accomplishment of such a program there will be needed some continuing organization as well as continued support.

"The work as outlined for the next five years would run along the following lines:

A. *Relief Work.* Stabilization of the welfare institutions of the churches (orphanages, other children's institutions, hospitals, clinics and sanitariums, homes for the aged, etc.); assistance to families of underpaid ministers, to needy students, etc.

B. *Constructive Work.* Encouragement and support of the established missionary and evangelization work as well as assistance on behalf of new Protestant movements in various countries; the 'Leadership Program,' scholarships to students and young ministers, exchange professorships and fellowships; building up the social welfare program of the churches; training of deaconesses and other women workers."

A continuing relief program of a limited nature, but of fundamental importance, and a permanent program of assistance in making the Protestant churches more effective—this is the task which the Central Bureau is asked to assume. A conference of representative American church leaders is to be called shortly to consider ways and means of incorporating this permanent program of cooperation with the European churches into the benevolence program of our various churches. Meanwhile, the Central Bureau is asked to carry on its distinctively relief program for another five years.

All the Protestant churches of Europe are feeling the pressure of a united and aggressive Catholicism which threatens to engulf the Eastern Orthodox Churches and in some places to sweep away the gains of the Protestant Reformation. Our European brethren call for no bigoted opposition to Rome. They do feel, however, that a divided Protestantism is at a peculiar disadvantage today before a unified Catholicism. They are calling for some visible evidence of the world fellowship of Protestantism and they see in the relief program of the Central Bureau as well as in its constructive program, an opportunity to prove that the Protestant churches of the world will stand by one another and not permit the weakest units to suffer for lack of help from the whole body.

Many of the delegates at Basle reported that their churches were threatened by Bolshevism. In eastern Europe, the churches are feeling directly the force of Bolshevistic anti-religious propaganda centering in Russia, and all over Europe the indirect influences of a materialistic paganism are gnawing at the vitals of religious faith. Reaction on the one hand, revolution on the other—these are the forces which stand strongly opposed to Protestantism. It is recognized that the strength to oppose these influences must be found within the churches themselves. They ask us to help them to help themselves, to demonstrate the spiritual unity of Protestantism, to assist in putting the churches in Europe on the forward march.

Great opportunities are presented for service among the Ukrainians, Czechoslovaks and Hungarians, especially. The young Ukrainian evangelical movement is apparently facing unlimited possibilities. It deserves the support of world Protestantism in its early struggles. At Kolomea, Poland, for instance, a Protestant church building has stood unfinished for over a year. In its present state, it is a reproach not only to the Ukrainian movement but to the whole Protestant world. For \$5,000 this church can be completed,



EXECUTIVE COMMITTEE OF THE EUROPEAN CENTRAL BUREAU ASSEMBLED IN THE BISCHOFSHOF, BASLE

furnished, and equipped and become a demonstration of the strength of united Protestantism.

In Papa, Hungary, the theological library desperately needs replenishing. It is fifteen years since it has been able to buy new books.

In Feketic, Yugoslavia, the orphan asylum of the Reformed Church needs only temporary aid to enable it to become a strong, efficient institution.

In northern France, additional ministers are needed for work among the Italian, Hungarian and Polish immigrants. Pastors' salaries have been stabilized at \$400 a year for unmarried men. This is hardly a "living wage." In Belgium the situation is worse.

These are but a few examples that could be multiplied almost endlessly.

China Famine Conditions Acute

HARROWING accounts of the famine continue to come from China. The rain, long waited for and much over-due, came down in floods in certain areas early in August. Roads were turned into rivers, railroads were crippled and rivers in many places overflowed their banks, doing considerable damage. Perhaps the worst flood is that of the Yellow River which, as reported from Peking, August 22, washed away a thousand feet of embankment and flooded an area in western Shantung fifty miles long and from five to ten miles wide.

In many sections, however, no rain has fallen, making probable an increasingly terrible famine during the autumn and winter.

The relief work has gone forward just so far as the funds have allowed. The Committee deeply regrets that of the \$4,000,000 earnestly asked for last winter, less than one-quarter has been contributed. Remittances to China down to September 20, 1929, have totaled \$722,750. One of the relief projects in hand is a canal some twenty miles in length which is giving work to famine sufferers who, with their families, number about 250,000 men, women and children. When completed, the territory that will secure an unfailing water supply will be 400,000 acres. Not only will that population be certain of food, but abundant crops will help feed other areas not so favored.

The *Peking Week in China* for August 3 reports the death by typhus of thirteen foreign famine relief workers, in Kansu alone, all American, French and British missionaries and priests. Cannibalism has been verified by the China International Famine Relief Committee.

A graphic description of the terrible conditions was published by the *New York Herald Tribune* of September 8 from the pen of Edgar Snow, who has just visited one section of the nearer famine district. The

conditions seen and photographed were far worse than his anticipations. He began and concluded his description with the remark, "And so this is what foreigners in Shanghai refer to as the 'so-called famine.'" He summarizes his observations as follows:

"Relief investigators themselves conservatively estimate that 2,000,000 people will have died before the end of this year, as a result of the four years' siege of China's dark terror. Others place the figure much higher. Certain it is that nothing less than an immediate international response to the appeal for help, coupled with a willingness to cooperate, which the Chinese Government seldom has evidenced in the past, can avoid starvation on a scale unparalleled in this century.

"And yet, there are those in Shanghai who continue to refer to the misery in China's far northwest as the 'so-called famine,' and even write letters home advising their friends not to be taken in by all this 'starvation propaganda'!"

The American Red Cross admits starvation conditions but declines to help.

The address of China Famine Relief is 205 East 42d St., New York, N. Y.

SOUTHERN HOME MISSIONS LEADERS PLAN COOPERATION

ONE of the most hopeful indications of a new cooperative spirit throughout the churches is the recent development of State Home Missions Councils or other cooperative organizations.

In Georgia, the organization of a Council of Home Mission Superintendents has been effected, which is expected to bring the denominational leaders together annually in conference.

In Tennessee, a Home Missions Council has been organized whose annual meeting will be held during the period of the Institute for Rural Pastors at Vanderbilt University, each April.

In Alabama, a State Council of Home Missions convened in the city of Birmingham, on June 7.

In Florida, there was a meeting of the denominational executives in Orlando in June.

In New Mexico, a Superintendents' Council for the state has been organized and a Survey Committee appointed.

In Arizona, an Interdenominational Council of Bishops, Superintendents, Executives and Field Representatives has been set up and a Survey Committee appointed.

All this development has taken place this year and has been brought about chiefly as the result of leadership afforded by Dr. William R. King, Executive Secretary of the Home Missions Council, and Rev. Hermann N. Morse, Director of the Five-Year Program of that organization.

LABOR SUNDAY OBSERVANCES INCREASE

THE OBSERVANCE of Labor Sunday, 1929, surpassed all previous records from the point of view of the wide distribution of printed copies of the Message itself, the publicity, particularly in the labor and religious press, the number of union services at which speakers representing labor, the churches and the community spoke, and the use of radio broadcasting. In many cities, at the request of the local Council of Churches, pastors preached on labor and religion. Some read the Message from their pulpits and posted copies on their church bulletin boards.

At New Bedford, Mass., Rev. John M. Trout, Executive Secretary of the Council of Churches, arranged an outdoor mass meeting in the park on Sunday evening. The principal speakers were Dr. John MacDowell, Secretary of the Board of National Missions of the Presbyterian Church; Wm. E. G. Batty of the New Bedford Textile Council, an organization of labor unions, and Jacob Minkin, a leading citizen. Music was supplied by the Liberty Band. It was the last of the series of outdoor meetings conducted by the Council of Churches in the park in cooperation with the Bigger and Better New Bedford Movement which had the support of the Chamber of Commerce as well as labor and civic organizations.

It Atlanta, Ga., for the fifth year the Committee on Church Cooperation, at the invitation of the Atlanta Federation of Trades, put on a Labor Sunday Service in the park which was attended by over 1,000 people seated in chairs on the lawn of the State Capitol. The Church Committee also was represented by a beautiful float in the Labor Day parade.

Oakland, Cal., followed its own lead of last year in conducting an enormous mass meeting in the largest auditorium in town. The speakers included William Nat Friend, President of the Church Council; W. A. Spooner, Secretary of Central Labor Council; Dr. Walter John Sherman, and Congressman Albert E. Carter. Governor Young was on the platform as a guest. These services have been very significant community affairs for two years.

In Fresno, Cal., under the auspices of the Council of Churches, another splendid union service was conducted in the park and attended by an audience of 1,500 people. The speakers included District Attorney De Vore and City Commissioner William Glass.

A union service was also held Labor Sunday evening in the largest public auditorium in Springfield, Ill., the speakers being Bishop Waldorf of Kansas City and John H. Walker, President of the Illinois State Federation of Labor.

In Baltimore, William Green, President of the

American Federation of Labor, addressed the morning service in the First Baptist Church. The president of the City Labor Federation, a Catholic layman, sat in the pulpit with Mr. Green. Many pastors preached Labor Day sermons and others read the Federal Council's Message.

Dr. Alva W. Taylor, Professor of Social Ethics at Vanderbilt University, delivered the principal address at the Labor Day celebration at Nashville.

The Metropolitan Church Federation of St. Louis, owing to the bad time of year on which Labor Sunday falls, plans to experiment with a Labor Sunday later in the fall, conducting it on the same lines with special services and prominent speakers from religious and labor circles. This experiment will be watched with great interest as there has been much criticism of the date of Labor Sunday, which, however, seems to be very difficult to change owing to its psychological value in connection with Labor Day.

Dr. Ralph W. Sockman, who was speaking in place of Dr. Cadman during the summer months over the nation-wide network of radio, spoke on "Good Will and Good Work," and referred to the Labor Sunday Message of the Federal Council of Churches and quoted a paragraph from the Message, thus reaching the enormous audience of the radio.

The Labor Sunday Message was printed very widely, particularly in the labor and religious press. Over 40,000 copies of the Message were purchased from the Commission on the Church and Social Service and distributed by the social service secretaries of the various denominations, executive secretaries of city and state councils of churches throughout the country, and by a number of individuals who distributed copies to the members of their congregations.

This year the Central Conference of American Rabbis also sent out a Labor Sunday Message, which is being printed in *Information Service*, as are also excerpts from the Labor Sunday Message of Dr. John MacDowell, Secretary of the Presbyterian Board of National Missions, and from the message given out by Miss Mary Anderson of the Women's Bureau of the United States Department of Labor.

ATTENTION is called anew to the fact that we are printing each month a striking selection on Personal Religion (found in this issue on page 16). These are reprinted and furnished at cost to those who would like to use them as enclosures in their correspondence. The plan grew out of a suggestion by a well-known Christian business man in the Middle West who has long used this method of passing on impressive fragments of his wide reading.

Great Advances on the World Horizon

ONCE AGAIN the question of America's adherence to the Permanent Court of International Justice is forging to the front. It will be remembered that the Senate, in 1926, gave its consent to American membership in the Court, but with five conditions. The fifth of these, which states that the Court shall not "without the consent of the United States entertain any request for an advisory opinion touching any dispute or question in which the United States has or claims an interest," was unacceptable to the states members of the Court. A further exchange of views was suggested, but the United States made no response, and there the matter rested for two and a half years.

WORLD COURT AGAIN BEFORE UNITED STATES

On November 24, 1928, President Coolidge announced that he desired to negotiate anew with the signatories of the Court Protocol. Secretary of State Kellogg, on February 20, 1929, made public a conciliatory note previously sent to the Court members opening the way for further discussions. The Council, in March, 1929, appointed a committee of prominent jurists, of which Elihu Root was a member, to consider the possible revision of the Statute of the Court. The functions of this committee were enlarged to consider the question of America's adherence to the Court on the basis of Secretary Kellogg's correspondence.

Two weeks after President Hoover had moved into the White House a draft protocol was drawn up by this committee accepting the Senate's reservations and indicating by what procedure these reservations would be applied. The "Root Formula," as this protocol has come to be known, provides that the "Secretary General of the League of Nations shall . . . inform the United States of any proposal . . . for obtaining an Advisory Opinion," and for "an exchange of views as to whether an interest of the United States is affected." It is also provided that if, after complete exchange of views, "it shall appear that no agreement can be reached" and the League still feels that it must ask the Court for the Opinion, the United States may withdraw from the Court "without any imputation of unfriendliness or unwillingness to cooperate generally for peace and goodwill." The "Root Formula" was then embodied in a "Protocol" (treaty) and passed on to the members of the Court and to the United States.

This Protocol was unanimously agreed to by the Conference of Signatory States at Geneva on September 4 and by the Assembly of the League on September 14. In the meantime Mr. Stimson, Secretary of State, made public the following statement:

"I have satisfied myself that this draft protocol, if ratified by the other signatory powers, would meet the objections raised by the Senate and fully protect the United States against the dangers anticipated by the Senate. Accordingly, last month I notified the Secretary General of the League of Nations, who is presenting this to the other signatory powers, that if it was accepted by the other states I would recommend to the President of the United States that it be signed and submitted to the Senate for its consent to ratification."

REDUCTION OF NAVAL ARMAMENTS FORESEEN

Competition in naval armaments may soon come to an end. Secretary of State Stimson announced on September 13 that a tentative agreement had been reached between our own country and Great Britain on the question of naval tonnage. It is proposed, on the strength of this agreement, to convene in London a conference on the reduction of naval armaments. France, Italy and Japan will be invited to the conference, inasmuch as these nations, together with the United States and Great Britain, constitute the major sea powers of the world.

The preliminary agreement calls for a reduction in every category of warships, battleships, cruisers, destroyers, airship carriers, and submarines. There still remains a difference of opinion with regard to cruiser tonnage. It is contemplated that the reduction in warships will be consummated by 1936 through refusal to replace ships going out of commission. It is hoped that the submarine strength of the nations participating in the London Conference will be considerably reduced. It is also planned to hold another conference in 1936, at which time further reductions will be ordered.

What the terms of the final agreement will be can only be conjectured. The technical phases of the disarmament problem are of little interest to people generally. The average layman is not interested in whether a cruiser is of the eight or ten thousand ton class, whether a vessel mounts a six or an eight inch gun. He is concerned, however, in the development of those broad public policies out of which naval agreements may reasonably be expected to emerge. That accounts for the widespread interest in the negotiations now in progress, and for the keen expectation with which all lovers of peace look forward to the convening of the approaching conference.

On the strength of these disarmament prospects, J. Ramsay MacDonald, Prime Minister of Great Britain, is coming to the United States this month to talk over these issues with President Hoover. The face-to-face conversations between the President and Britain's Labor Premier are expected to render even

more certain the likelihood of a naval agreement in December.

A STATESMAN MIXES IDEALISM AND POLITICS

Premier MacDonald of Great Britain, like President Hoover, is the sort of statesman who believes that the practice of politics is consonant with high social and ethical endeavor. His address before the September session of the Assembly of the League of Nations, deserves to be broadcast to the ends of the earth. Mr. MacDonald believes that it is the business of the statesmen to build supports for the castles built in the air by the dreamers.

After discussing the disarmament conversations then in progress between the United States and his own country, Mr. MacDonald passed on to the question of arbitration. "I am in a position to announce to you now," he said, "that my government has decided to sign the optional clause. The form of our declaration is now being prepared. It will be completed and put in during the present Assembly."

The British Premier also ventured to span the chasm between the Old and the New World by enunciating a gospel of political and social cooperation. Mr. MacDonald said in this connection: "You will have seen in the press that we have offered an agreement to Egypt, the effect of which will put Egypt in a position to apply for membership in this League. The contribution we are making by this action, I think, is a very important one. If you want peace, you must remember it is not only peace between the European nations, you must get peace between France, Germany, Great Britain, Belgium, and so on. . . . There is an Old

World, old in civilization, old in philosophy, old in religion, old in culture, which hitherto has been weak in those material powers that have characterized the Western peoples. But that Old World, wrapped in slumber as we thought, has now become awake and is now beginning to understand that national self-respect which is taught and tutored very largely by us. It is bringing our own ideas home to us, borne by its hands, and is asking us to honor the effects of our own action and grant it, not by charity but because our own hearts are enlightened by the freedom we have been nourishing and nurturing for ourselves for so many generations.

"The great danger of war, then, is this—that we may be too long in performing this act of recognition; that we, by our delays, by our half-heartedness, by our lack of courage, may accumulate forces in the political life of those nations that will present to us, not a request, but an ultimatum, that will make its requests in such a way that if obstacles can be placed in the way of granting them they will be placed in the way of granting them."

In concluding this remarkable address, Mr. MacDonald gave expression to his own philosophy of faith in the future. "And so," he said, "we are going to take our risks of peace. I know it has its risks as well as war, but the difference between a nation that risks itself in peace and that which risks itself in war is this: that the nation that takes the risk of pioneering in peace is likely to get peace; the nation that takes the risk of leading in military preparations is absolutely certain to get war."

WALTER W. VAN KIRK.

Church Survey Throws New Light on Comity Problems

NEW light has been thrown upon some of the most important problems affecting the life of urban churches everywhere in this country by a survey of the church situation in Minneapolis made by the Institute of Social and Religious Research aided by the Comity Committee of the Minneapolis Church Federation.

This survey was the most extensive and comprehensive ever made in any city to provide adequate, scientifically gathered information upon which to base cooperative plans affecting the interests of all the local churches. It is believed to have disclosed certain basic principles that are applicable in all American cities to the practice of what is known as comity.

These are explained in a report written by the director of the study, Wilbur C. Hallenbeck, formerly Executive Secretary of the Oakland, Cal., Federation

of Churches, under the title, "Minneapolis Churches and Their Comity Problems."

The discovery that half of all the churched Protestants in Minneapolis leave their home neighborhoods to attend church confirmed the findings of certain studies of a different kind made for the Institute by Dr. H. Paul Douglass in more than a score of other cities; and showed that this mobility of city people in their church-going is a dominant factor in the urban situation which churchmanship in all cities must take into account.

Another matter of general interest related to downtown churches:

"On account of their specialized ministries, and because their prestige and resources enable them to evangelize the unchurched in remote districts, the great central churches share with the scattered churches responsibility for all the various essential

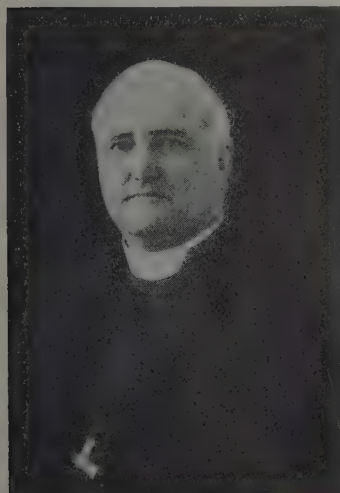
areas of the city. But the central churches must also assume their share of responsibility for their own localities. Comity must consider these relationships and provide ways and means for achieving full reciprocity."

On the question of the proper placing of churches, the report says:

"One of the important factors in beginning a new church is that it be located at just the right place. It is also necessary that sites for churches be purchased before real estate values have made the proper sites prohibitive. But how and when can the right place be known, and who should be responsible for selection? Should sites be purchased by the various denominations in advance of need for the churches, or should an interdenominational holding corporation take over this responsibility? Such holding corporations are being tried in two or three of the large American cities. In these days of highly developed city planning it can be pretty well known in advance how areas are going to develop and where strategic locations will be. The control of church sites is certainly a matter for which comity should be responsible.

Still further use has been made of some of the Minneapolis Survey data in the Institute's country-wide study of organized Protestant cooperation. One volume of the report of this general survey, of which Dr. H. Paul Douglass is the author, has just been published under the title, "Church Comity: A Study of Cooperative Church Extension in American Cities." Two other volumes, also written by Dr. Douglass, one entitled "Protestant Cooperation in American Cities," the other treating especially of the social service work of the federations, will be published later by the Institute.

Bishop of Winchester to Be Federal Council Guest



RT. REV. FRANK THEODORE WOODS,
BISHOP OF WINCHESTER

THE Bishop of Winchester, Right Reverend Frank Theodore Woods, one of the foremost leaders in the religious life of England, will be the speaker at an anniversary luncheon to be given by the Federal Council's Department of Research and

Education on October 29. He is also the guest of the Committee on Interchange of Speakers, including the World Alliance, the Church Peace Union and the Federal Council, at a luncheon on October 28. On November 22 he will be received by the Federal Council's Administrative Committee.

The Bishop of Winchester is to be in this country for a few weeks, preaching the sermon at the Congress of the World Alliance for International Friendship through the Churches, to be held in Nashville, Tenn., early in November, and also fulfilling a limited number of other important engagements.

The Bishop's great interest in movements for larger Christian fellowship and world unity was manifested in a signal way when he preached the stirring sermon at the opening of the Universal Christian Conference on Life and Work in Stockholm in 1925.

The luncheon under the auspices of the Federal Council will be devoted chiefly to an interpretation of the function of the Church in the social field.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF FEDERAL COUNCIL BULLETIN, published monthly (except July and August) at New York, N. Y., for October 1, 1929.

STATE OF NEW YORK } ss.:
COUNTY OF NEW YORK }

Before me, a notary public in and for the State and county aforesaid personally appeared Samuel McCrea Cavert, who, having been duly sworn according to law, deposes and says that he is the Editor of the FEDERAL COUNCIL BULLETIN and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in Section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, Religious Publicity Service of the Federal Council of the Churches of Christ in America, Inc., 105 East 22d Street, New York, N. Y.

Editor, Samuel McCrea Cavert, 105 East 22d Street, New York, N. Y.

Managing Editor, none.

Business Manager, Charles S. Macfarland, 105 East 22d Street, New York, N. Y.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

Federal Council of the Churches of Christ in America, Inc., 105 East 22d Street, New York, N. Y. (Membership approximately 20,000,000). Frank H. Mann, Treasurer, 105 East 22d Street, New York, N. Y.; Bishop Francis J. McConnell, President, 105 East 22d Street, New York, N. Y.; Rev. Charles S. Macfarland, General Secretary, 105 East 22d Street, New York, N. Y.; Rev. Samuel McCrea Cavert, General Secretary, 105 East 22d Street, New York, N. Y.; Rev. John M. Moore, General Secretary, 105 East 22d Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities are: (If there are none so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain, not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

SAMUEL MCCREA CAVERT, Editor.

Sworn to and subscribed before me this 16th day of September, 1929.

(SEAL)

WILLIAM J. STEWART,

Notary Public, New York County, N. Y., N. Y. County Clerk's No. 467, Reg. No. 1540; Bronx Co. Clerk's No. 8, Reg. No. 3107. Westchester Co. certificates filed. (My commission expires March 30, 1931.)

Actual Life Situations and their Christian Implications

Association Press offers a splendid list of books extremely useful in suggesting realistic life situations in the parallels or contrasts of Christian philosophy and modern life. Their value lies in squaring up the modern attitude toward life to a definite Christian working philosophy.

Seekers for individual, understanding character, will find among "Books with Purpose" the guidance of authoritative religious educators. A partial list follows:

Jesus and a Boy's Philosophy of Life—Hall

Christian Citizenship on a World Basis—Hall, Clark, Gregg

Bearing of Psychology upon Religion—Elliott

Twelve Tests of Character—Fosdick

At your bookseller's or direct.

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ASSOCIATION PRESS
347 MADISON AVE., NEW YORK

CHILDREN OF EIGHTEEN LANDS TO UNITE

MRS. JEANNETTE W. EMRICH, Associate Secretary of the Commission on International Justice and Goodwill, last summer spent about three months in Europe, where she represented the Committee on World Friendship Among Children in establishing international contacts. Fifteen of the European countries have formed Committees on World Friendship Among Children, similar in many ways to the American Committee that has carried through the two friendship projects with Japan and Mexico, in addition to the committees which already exist in the two latter countries.

The International Committee now includes eighteen countries and it is hoped that a project in which the children of these countries will unite can be developed during 1931. No decision as to the country has yet been made but China, India, Russia and one or more of the South American countries have been suggested.

The response from a number of the European countries was immediate and enthusiastic although the problems that must be faced in the working out of such a cooperative effort were clearly recognized.

England has already appointed the officers and members of her Committee and plans to carry on a project during 1930 with the children of some European country. Holland and Belgium have agreed on the wisdom of an exchange goodwill project between the children of the two countries. The year 1930, when Belgium is celebrating the hundredth anniversary of her freedom from Holland, seems a good time to try it.

The need for a simple, concrete program for children in peace education was indicated by groups in most of the countries and it was felt that the project method used successfully during the past four years by the Committee on World Friendship Among Children in the United States might answer that need.

As a part of the peace education program for its children, Holland has made use of an old festival day known as St. Martin's Day celebrated on November 11. On the evening of this day the children of Holland carrying lighted candles went from door to door receiving gifts of fruits and flowers. The custom was an old one and interest was gradually lessening. Now in observance of the day (Armistice Day) a great peace parade of children is given. Each child makes his lantern of paper in the Chinese fashion and writes on it some peace symbol, a picture of the Hague Peace Palace or something similar. The great parade forms after dark (about 4 P.M. in November) and thousands of children carrying their lighted lanterns with their peace symbols march their way through the streets.

Glimpses of Interdenominational Life

Dr. Moore Confers with State and City Federations

The annual meeting of the National Baptist Convention in Kansas City and the Quadrennial Conference of the Primitive Methodist Church at Pittsburgh, were the foci for an elliptical journey made by General Secretary John M. Moore in September in which he conferred with Council leaders in a number of cities. These included Syracuse, where Secretary Vermilyea was preparing for a meeting of the New York State Executive Committee which would put the final touches on their program; Rochester, busy in anticipation of its annual Leadership Training Institute; Erie, which has just gone on full-time secretarial service; Chicago, for conferences with Dr. Guild concerning the Midwest program and with Secretary Mee whose work for Chicago goes steadily forward; Kansas City, finding Secretary Deer in the midst of the annual conference of leaders in young people's work and confident that the best year of all is opening up, particularly in view of an unusual set-up for evangelism; St. Louis, where Secretary Armstrong has wrought so long and so well and feels that the outlook is distinctly good; Indianapolis, where Secretary Evans has a promising year's work set up which will center largely in the values of worship and the Church; Toledo, which was just appointing a committee to seek for competent leadership to succeed Secretary Blyth; Youngstown, to find Secretary Ford in the midst of his staff of five full-time associates, getting his splendid educational program under way; Pittsburgh, where Secretary Claudy is just beginning his work with great hopefulness on his part and with the confidence of his constituency. The trip ended with Harrisburg where Secretary Mudge is immersed in the activities of his extensive state program.

Dr. Guild's Work on the Field

Roy B. Guild, Associate General Secretary, with headquarters in Chicago, has lately given especial attention to the states of Wisconsin, Minnesota and Iowa. In Wisconsin, he met the Executive Committee of the Milwaukee Council of Churches and spent several days in Superior, preaching on Sunday and conferring with groups of ministers and laymen. In Minnesota, Dr. Guild spent a day advising with the leaders in the Minneapolis Council of Churches and has also had some important contacts with the Duluth Council of Churches. In Iowa, preliminary possibilities of a Council of Churches in Des Moines, in close cooperation with the Council of Religious Education, are being opened up. There is also interest in a state council of

churches, developed in part in connection with a proposed conference of community church workers of Iowa.

Dr. Guild reports that genuine progress is being made in the organization of the Illinois Council of Churches, three denominations having voted to join in it. The Presbyterian State Synod took the lead in approving the constitution and voting its share of the budget.

The Montana Home Missions Council, in the organization of which Dr. Guild participated nearly ten years ago, is giving careful study to a proposal to transform the organization into a comprehensive council of churches for the state.

Dr. Blyth Leaves Toledo

The Toledo, Ohio, Council of Churches has sustained a severe loss in leadership due to the resignation of Robert B. Blyth, who has been chiefly responsible for building up the Toledo program of church cooperation to its present high level. Dr. Blyth becomes pastor of the First Congregational Church of Burlington, Iowa.

Commenting on Dr. Blyth's service, the *Toledo Blade* says editorially:

"Few men in four years have contributed more to the bettering of the lives and times of their fellow-citizens than has Dr. Blyth. Dr. Blyth, a man of rare personality and pronounced ability as an executive, has made the Council of Churches an organization and a force to be reckoned with in this community."

Unique Experiment in Training Ministers

Theological students who, during the winter, were engrossed in church history, biblical literature and theology, found themselves, last summer, studying in the workhouse, the jail, the hospitals, the juvenile court, the court of domestic relations and the various charitable organizations of Cincinnati, Ohio. Their textbooks were the human beings who came under the care of these various social service agencies of the city. These young men, about twenty in number, came from various divinity schools of the Protestant Episcopal Church and were brought together by William S. Keller, M.D., a far-seeing Episcopal layman who is convinced that one of the greatest needs of the ministry today is to be brought into more direct contact with the social forces of the city and to have experience in personal case work with the most needy individuals.

Catholic, Protestant, Jew

A seminar on the Relation of Catholics, Jews and Protestants will be held at Harvard University, on the invitation of President A. Lawrence Lowell, on November 12 and 13, under the auspices of

the Calvert Round Table of Boston. The Round Table is a club of laymen of the various faiths.

The plan of the seminar follows closely that of one held successfully at Columbia University last January. Invitations for participation in the project are being mailed to representative laymen, women and clergymen, throughout the New England States. It is also hoped that this venture on the part of laymen of the various faiths will result in similar practical efforts throughout New England. Dr. Benson Y. Landis of the Council's staff has been asked to direct the seminar, and the Council's Committee on Goodwill between Jews and Christians has been cooperating since the beginning of the plans.

Applications for membership in the seminar should be mailed to the Calvert Round Table, 177 Milk Street, Boston, Mass.

W. K. Cooper Completes 21 Years of Service

William Knowles Cooper, a widely known leader in the work of the Y. M. C. A., retired from his position as General Secretary of the Washington Y. M. C. A. on September 30. Through twenty-one years of distinguished service Mr. Cooper has become an outstanding figure in Association work in this country. He has been connected with many important civic and religious movements in Washington and has been for several years a member of the Federal Council's Washington Committee.

Conferences on Parent Education

There will be three regional conferences on parent education in Greater New York in the month of October, under the auspices of the Child Study Association of America. A departure has been made from the usual policy of having an annual conference in Manhattan only, in order to make the program more readily available to interested people in the Bronx and in Brooklyn.

The Bronx conference will be held on Wednesday, October 16, at the Concourse Plaza; the Brooklyn on Tuesday, October 22, at Leverich Towers, Clark and Willow Streets; and the Manhattan on Tuesday, October 29, at the Hotel Pennsylvania. These three conferences will take up the Parent Education Movement, the Mental Hygiene of Family Relationships, Health and Physical Development, The Child Study Association and the Parent Education Movement, and Research in Child Development. A remarkable list of speakers has been announced. A complete program may be obtained from the Child Study Association of America, 54 West 74th Street, New York City.

Sesquicentennial of the Sunday School

The beginning of the Sunday school in the simple effort of Robert Raikes in Gloucester, England, in 1780, in bringing together a little group of neglected children will be commemorated in Toronto next June, in connection with the convention of the International Council of Religious Education.

The membership of the Sunday schools of the world today numbers more than thirty millions.

The observance of the sesquicentennial of the founding of the first Sunday school will include the dedication of a bronze statue of Robert Raikes in Toronto. The statue is the gift of J. L. Kraft, a well-known layman and Treasurer of the International Council of Religious Education. A similar statue is to be erected in Gloucester, near the site of the historic dwelling in which the first Sunday school was held.

Understanding Japan

The Japanese Association of New York has recently received from the Education Association of Japan a large assortment of remarkable art work, the product of Japanese children. These articles have been packed in six cases (3 x 2½ x 2½ feet), each case containing a complete assortment of all the types of work. A single case provides a highly interesting exhibit suitable for schools and churches. Those desiring to arrange for such an exhibit can secure one or more of the cases, the only cost being that of transportation. Requests should be sent to the Japanese Association, 4775 Broadway, New York, N. Y.

Activities of Federal Council Staff

In addition to items on other pages, the following will be of interest to the readers of the BULLETIN.

Charles L. Goodell, Executive Secretary of the Commission on Evangelism, addressed the pastors of the Reformed Church in the New Brunswick, N. J., area at a conference on September 9 and 10. On the 11th and 13th, he gave addresses to the Methodist Episcopal Conference of Northeastern Ohio.

F. Ernest Johnson of the Research Department and Worth M. Tippy of the Social Service Commission arrived home from Europe on September 24, after attending the important meetings concerned with the future developments of the Universal Christian Conference on Life and Work.

Everett R. Clinchy, Secretary of the Committee on Goodwill Between Jews and Christians, has recently spoken at Madison and at Clinton, N. J., on the development of understanding between Jews and Christians. He spoke on a similar subject at Richmond, Mass., at the same time conferring about a program of inter-group friendliness in Pittsfield, Mass.

At the Northfield Home Missions Conference and the Home Missions Institute at Chautauqua, N. Y., Miss Helen M. Brickman, Director of Indian Work for the Home Missions Council and the Council of Women for Home Missions, delivered addresses on the interdenominational service being rendered by directors of religious education at government Indian schools.

Miss Edith E. Lowry, Secretary for Migrant Work of the Council of Women for Home Missions, addressed the Mountain Lake Park Conference, telling of the work among migrants being carried on in the Chesapeake area and on the Pacific Coast.

Benson Y. Landis of the Research Department was one of the leaders at a conference of the Fellowship of Reconciliation at Silver Lake, N. Y.

Samuel McCrea Cavert, General Secretary, was one of the speakers at a mass meeting at the Madison Avenue Methodist Episcopal Church, New York, on September 15, held under the auspices of the American Goodwill Union, to express Christian sympathy with the distressed in Palestine.

Planning Conferences on Jewish-Christian Goodwill

Everett R. Clinchy, Secretary of the Federal Council's Committee on Goodwill Between Jews and Christians, is planning a series of seminars and round-table discussions in the Far West for January, 1930, on human relationships. Mr. Clinchy will be in Denver the first week in January, in Seattle, Portland, San Francisco and Los Angeles later that month. In early February, he will visit Dallas and New Orleans. Churches in these areas which desire to cooperate in an educational program on Christian-Jewish understanding are invited to write to Mr. Clinchy.

Week of Prayer for Young Men and Boys

In accordance with a practice extending over many years, the National Council of the Y. M. C. A. has issued a call for the observance of November 10-16 as a week of prayer for young men and boys. A pamphlet of daily meditations and suggestions for prayer for the week has been prepared by Bishop Francis J. McConnell, President of the Federal Council of Churches, under the title, "To God Through Christ."

Layman's Address on Protestantism Reprinted

An address on "The Amazing Inefficiency of Divided Protestantism," delivered by Frank A. Horne, President, Merchants' Refrigerating Co., New York, at the Institute of Religion, convened by the *Christian Herald* at Buck Hill Falls, Pa., last June, has been reprinted by the *Christian Herald* for popular distribution. The publication of the pamphlet was made possible through a contribution of E. M.

McBrier of Montclair, and so can be had free upon request to the *Christian Herald*, 419 Fourth Avenue, New York.

Mr. Horne is Vice-President of the Board of Foreign Missions of the Methodist Episcopal Church.

Rochester Holds Institute of Religious Education

Following out a precedent established during the last five years, the Federation of Churches of Rochester and Monroe County, N. Y., held an institute of religious education, September 23-26. The central themes for the four successive days were:

The Pastor and the Church
Parents and Their Children
The Church School
Young People and the Church

The quality of the leadership provided is indicated by the fact that thirty-six speakers of wide experience in their own fields were included on the program.

The Rochester Federation has also announced its fifteenth annual school of religious education. The school consists of five terms, each covering a period of five weeks.

Educating Church Members on Social Conditions

A "Wider Service" series of lectures will be given in the chapel of the Brick Presbyterian Church, New York, afternoons at 2:30, beginning on October 2.

These lectures were planned with the idea of giving to church members more specific knowledge of social and civic conditions in the City of New York and of legislation which may influence such conditions. The course is given under the patronage of New York University, in cooperation with the new Women's Department of the Federation of Churches. The course comprises eighteen lectures on the Resources in Social Welfare in the City of New York, in recreation, housing, institutions (educational, correctional and protectional) and agencies. The lectures are one hour long and the fee for the course is five dollars:

The impressive list of instructors includes: Leroy Bowman, Secretary, City Recreations Committee; George W. Kirchwey, of Columbia Law School; Charles K. Gilbert, Executive Secretary, Social Service Commission of the Protestant Episcopal Diocese of New York; William Hodson, Director, Welfare Council, New York; Lawson Purdy, Director, Charity Organization Society; Owen Lovejoy, Director, Children's Aid Society; Miss Mary S. Brisley, Church Mission of Health; Bailey Burrill, Director, New York Association for Improving the Condition of the Poor.

Registrations may be made at Room 1424, 71 West 23d Street, New York, or with Dean Rufus D. Smith, University Extension, New York University, Washington Square, New York.

News from the Churches of Many Lands

Kagawa Becomes Advisor to Tokio Government

All who have followed the unique career of Toyohiko Kagawa, the outstanding Christian of Japan, will be interested to know that the city government of Tokio has appointed him Honorary Advisor of its Social Bureau. When one recalls that a few years ago he was persecuted by the government because of his advanced views on social problems, this step seems hardly less than amazing. Mr. Kagawa is now regarded as one of the bulwarks of Japan against communistic propaganda.

At the present time, Kagawa is the outstanding figure in a forward evangelistic movement among the Christians of Japan, looking toward the building up of the Christian movement to a membership of a million.

In his new position, Kagawa's marvelous social vision will be brought to bear upon the plans of the Tokio government for the welfare of the people, including the reconstruction of the poorest quarters of the city.

National Christian Council Formed in the Philippines

The National Christian Council of the Philippine Islands, which has come into being this year, has elected Rev. E. K. Higdon as its Executive Secretary on part time. Mr. Higdon, who has been a missionary representing the Disciples of Christ, is now on his way to the United States. The new council includes in its membership the following organizations: the United Evangelical Church of the Philippine Islands, the Methodists, the Baptists, the Disciples, the Union Church of Manila, the W. C. T. U., the American Bible Society, the Philippine Council of Religious Education and the Christian and Missionary Alliance.

Greek Bishops Make New Plans

Through Herbert P. Lansdale, Jr., of the Y. M. C. A. of Salonika, Greece, the FEDERAL COUNCIL BULLETIN has received a most interesting account of the Assembly of the Bishops of the Greek Orthodox Church, held in Athens last June. The Assembly marked the first time when all the bishops of "New" Greece have met with those of "Old" Greece. Even though Greece acquired new territories in Thrace, Macedonia and Thessaly in 1912, these sees had continued to be subject to the Patriarchate of Constantinople until this year. After long negotiations, a plan of reorganization has been worked out which includes the Metropolitan sees of all Greek territory within one Assembly.

The chief items on the agenda of the Assembly were the drafting of a new constitutional charter for the Church and

the consideration of economic problems confronting the Church. As the result of a new plan for the management of the church lands, it is hoped that, in spite of the reduction in the amount of church lands due to their expropriation by the Government for the use of refugees, there will be an annual net income sufficient to pay the salaries of all bishops, preachers and priests, as well as administrative office expenses. According to Mr. Lansdale, this should be a great boon to the religious life of the country, as the clergy are at present very poorly paid and their ranks, therefore, are not recruited from the men of largest ability.

Youth and the Balkan Churches

According to a statement made by Dr. W. R. Visser 't Hooft, of Geneva, the immediate spiritual problem of holding the youth to the Church is particularly acute in the Balkan countries. The spread of modern secular civilization to the Balkans is a relatively new phenomenon and is coming with such swiftness as to make the task of the Church extraordinarily difficult. Moreover, the Orthodox Churches are only just beginning to develop programs of religious education adapted to modern needs. According to Dr. Visser 't Hooft, however, the most far-seeing leaders in the Orthodox Churches are awake to the situation and are trying to arouse their constituencies to deal with it effectively. Especially in Greece are progressive forces under way where the Brotherhood (Zoë), a group of young men who are devoting themselves to the task of vitalizing the Christian religion, is having a great influence, through its schools and its publication of literature. In the present transition period, Dr. Visser 't Hooft feels that the three Christian youth movements—the Y. M. C. A., the Y. W. C. A. and the World Christian Student Federation—have a unique part to play in the Near East.

Effect of the Revolution upon Chinese Christianity

A letter from Frank Rawlinson of Shanghai, Editor of the *Chinese Recorder*, makes the frank avowal that the effect of the revolution has been to retard the growth of the Christian movement, both statistically and geographically. The loss is felt, not only in a slackening of evangelistic fervor, but also in the decrease of students in schools and inmates in missionary hospitals. The fact that only two-thirds of the number of missionaries working in China three years ago are now there has, of course, a bearing upon the situation. Another important factor in the present difficulties is that Christianity is felt to have been too closely associated with foreign influences

because of the treaty privileges accorded to it. The effect of the revolution in freeing the Chinese Church from these treaty privileges, Dr. Rawlinson feels, will be eventually beneficial.

Dr. Rawlinson also points out that the assumption of considerable leadership by the government and other groups along lines of social reform, such as anti-opium effort, the raising of industrial standards and agricultural improvement, has made the influence of the Church less conspicuous along social lines. Another interesting comment of this wise observer of the Chinese scene is that there is less interest in Christian unity today than a few years ago, due to a fresh emphasis by the Chinese Christians on making the Church China-centric. The outstanding effect of the revolution, however, is felt to be that Chinese Christians have learned to depend more on themselves.

Alcohol in Canada

The *New Outlook*, the official organ of the United Church of Canada, in a recent editorial calls attention to a document just issued by the Minister of Trade and Commerce for the Dominion, giving an exhaustive analysis of the liquor situation in Canada. The report, which is made up of elaborate statistical material, paints an alarming picture in the growth of the consumption of alcoholic beverages. According to the editorial comment in the *New Outlook*, the statistics also reveal that the number of deaths caused by alcohol has more than doubled in the period of government control or sale. The editorial further discusses at some length the present exportation of liquor to the United States from Canada and prophesies that legislation will be introduced during the next session at Ottawa, prohibiting clearances on liquor exports to the United States.

Protestantism in France

The Protestant population of France is now estimated to be approximately one million, that is, about one-fortieth of the total population of the country. The number of Protestant parishes is 1,038, of which 261 are Lutheran, 164 Reformed, 381 Evangelical Reformed, 29 Baptist, 23 Methodist, and a few other small groups.

Basil Mathews May Head Missionary Publicity

As a result of a proposal made by the International Missionary Council, Basil Mathews, the English writer, well-known for his books and articles interpreting the Christian missionary movement in a popular way, has been asked to devote himself for the next three years to literary work designed especially to enlist the interest of the youth of all lands in the worldwide Christian movement.

“Pastors, Politicians, Pacifists”

AS OTHER periodicals appear to have ignored this book or declined to review it, the BULLETIN is glad to do so, although the authors and so-called publishers have neglected to send us a copy!

The material in this volume was prepared about three years ago by a newspaper man formerly connected with the *Army and Navy Journal*, who was released by that journal and was at the time unattached. He endeavored for a year or more to get his material printed by a number of papers, including the *Dearborn Independent*, but they all declined it. Finally, it appeared in a tabloid political magazine of a sensational character, called *Patches*, which suspended just afterward, its publisher having been in jail and being out on \$25,000 bail, according to the Philadelphia papers.

The author of this material, apparently finding that his own name did not carry sufficient weight, got associated with it the name of a reserve army officer who has been very active in attacking the peace program of the church bodies, notably his own church, the Methodist Episcopal.

Since no recognized publishing house would bring out the volume, it was printed in the name of an alleged publishing concern, being protected by the addition of the term “not incorporated.” “The Constructive Educational Publishing Co.,” of Chicago, the alleged publishing firm, is not even listed in the Chicago telephone directory! Funds for circulation of the book were secured from a group of reactionary business men who are out of sympathy with the social service work of the Federal Council and the churches (such as the abolition of the twelve-hour day, the seven-day week and child labor, and similar issues), and also opposed to the churches’ efforts to rid the world of war. Whether or not any of the men were financially interested in cruiser building is not known. It was also circulated by a group of D. A. R. women who issued the blacklists, which even included the American Friends Service Committee, which was associated with Mr. Hoover.

Parts of the volume have been repudiated by men referred to in it. For example, President Green of the American Federation of Labor, an organization which was represented by the book as being hostile to the Federal Council, made a public statement of warm appreciation of the Council. Congressman Free withdrew his bill attacking the Federal Council, which had been based on the charges made in this volume, and authorized the statement that he had found he had no cause for action. The *Army and Navy Journal*, by which the author had previously been employed, did not print the material or even refer to it. The press has entirely ignored it.

The book is a mixture of falsification and occasional fact, using the latter in

such a way as to falsify or mislead. Specific actions are alleged to have been taken by the Council which it never took and in some cases are almost the opposite of Council actions.

Here are some amusing examples of the sobriety of the book by which the author imposes upon the credulity of the people.

Elihu Root and George W. Wickersham are by inference charged both with improperly using the churches and with performing their international service for money.

American church leaders are suspected of having encouraged the German Kaiser to start the war!

President Wilson is alleged to have been controlled by the churchmen.

The Federal Council is credited with having first suggested the League of Nations to the world!

The Federal Council is unpatriotic in supporting the World Court (Question: Are President Coolidge, Hon. Charles E. Hughes, and President Hoover unpatriotic?)

The Federal Council is treasonable for favoring general naval reductions (Question: Is President Hoover a patriot?)

Bishop Freeman and Bishop Mann of the Protestant Episcopal Church and other church leaders misrepresented their constituencies by supporting the World Court.

Dr. Cadman is a “Pope,” and committed the crime of being “born in England.” (Dr. Cadman happened to be a guest at the White House when one of these attacks was made.)

Mr. Woll, a Roman Catholic, is represented as giving advice to the Protestant Churches.

The late Bishop Brent (intimate friend of General Pershing and an Army Chaplain up to his death) is counted a Bolshevik supporter.

Dr. Gulick is a member of “The Farmer-Labor Party.” (Dr. Gulick says that he hardly knew that there was such a party.)

Dr. Macfarland (who holds a commission as a Lt.-Colonel in the Army, Chaplains Reserve) is disloyal. (His only specified offense is that he refused to hold conversation with the author.)

According to this book leaders of practically all the Protestant denominations are tied up to “a pot of Soviet gold!” The denominational press and the local church federations are also wildly attacked.

This volume was the basis of recent attacks on the churches by certain navy men who are now suspected of trying to torpedo President Hoover’s conference on naval reduction. The Big Navy supporters also subtly worked it in at a Congressional hearing.

The main idea of the book seems to be to try to make it look as if the Fed-

eral Council were associated with organizations with which it does not have the slightest connection. Many individuals named as controlling the Council have no connection whatever with it.

The volume is about nine-tenths falsification, either in fact or in the general impression that it creates by inference and innuendo. Its assertions regarding the constitution, construction and administration of the Federal Council are egregiously false.

One or two further samples are sufficiently illustrative:

The Federal Council is represented as supporting debt cancellation, whereas it has never taken any action on this question.

The Federal Council never took any action against the National Defense Act, as alleged.

The statement that the Federal Council spent \$350,000 to \$400,000 in a campaign for the League of Nations is false; this was more than the total budget of the Council for all its work. No appreciable amount was spent on such a campaign, although practically all the major denominations went on record as favoring the League.

Sources of the Federal Council’s income are wrongly stated. The statement as to funds from Sir Henry Lunn is false. The Federal Council never received a cent from him.

The Federal Council is charged with opposing every effort to exclude undesirable immigrants. As a matter of fact, Dr. Gulick was one of the first to propose the percentage plan of limitation.

The accuracy and information of the authors may be indicated by amazing errors such as listing Harold A. Hatch, a well-known business man and director in many corporations, as “Rev.”!

Inasmuch as the Administrative Committee of the Federal Council is the chief criminally conspiring body, according to this book, the membership of that committee is an interesting study. Anyone desiring to appraise the volume for himself could not do better than to read the names of the esteemed men selected by the denominational authorities to represent them on the Administrative Committee of the Federal Council, and who (if this book were true) would be guilty of all sorts of duplicity.

Inasmuch as the World Alliance for International Friendship is bitterly attacked, attention might be called to the fact that the Chairman of the Program Committee of this year’s convention of the World Alliance is Major-General John F. O’Ryan, and that Major-General Henry T. Allen is to be one of the presiding officers.

In view of the fact that the actions of the Federal Council on national and international questions have been paralleled

(Continued on page 30)

ELEVEN BOOKS ON RELIGION

that are NEW & HELPFUL
INTERESTING & IMPORTANT

Four that you may have missed during the summer:

THE WORLD'S MIRACLE: And Other Observations

By KARL REILAND, Rector of St. George's Church,
New York City

One hundred short but mighty sermons

"Nothing could be simpler, less pretentious, than these brief discourses. But they flash like swords, and cut as clean. Let the next editor of a book of sermons not forget Karl Reiland."—JOHN HAYNES HOLMES, in *Herald Tribune Books*. \$1.75

TRUTH AND THE FAITH:

An Interpretation of Christianity

By HARTLEY BURR ALEXANDER, Scripps College

A modern mystic's thought about Christianity, characterized by Joseph Fort Newton as "a sheer delight, even when one does not always agree." \$3.00

THE REDISCOVERY OF JESUS

By FRED MERRIFIELD, University of Chicago

"A frank, free, thoroughly rational attempt to present to modern readers the historic Jesus who exists, however dimly seen, behind the mists of legend, tradition, and dogma which have hidden him so long."—*Herald Tribune Books*. \$1.75

THE GREAT CONJECTURE:

Who IS This Jesus?

By WINIFRED KIRKLAND

The author of *The New Death* and *Chaos and a Creed* portrays Jesus as "the realest fact in the universe." Reinhold Niebuhr, in the *Herald Tribune Books*, calls it "wholesome and ethically vital mysticism, with Christ at the center of it." \$1.25

Just published:

DO WE NEED A NEW RELIGION?

By PAUL A. SCHILPP, College of the Pacific
Introduction by EUGENE W. LYMAN,
Union Theological Seminary

Professor Schilpp shows that today's Christianity is only a caricature of Christianity, and helpless in the face of contemporary problems. But, for all that, is Christianity outmoded? \$2.50

CONFLICTS IN RELIGIOUS THOUGHT

By GEORGIA HARKNESS, Elmira College

Professor Brightman says of this short and easy-to-read philosophy of religion that it is "clear, straightforward, and logical. . . . It should reach a wide public outside the classroom." \$2.00

October and November publications:

The Reunion of Christendom

Edited by SIR JAMES MARCHANT

Outstanding leaders in each of the main branches of the Christian Church speak in representative capacity of the prospects for reunion. Cardinal Bourne speaks for the Roman Catholic position. The Lord Bishop of Winchester represents the Church of England. Bishop Manning and Professor William Adams Brown survey the American situation. These four variant positions, and eight others, are summed up in a final chapter by Dr. W. E. Orchard. \$3.00

Truths to Live By

By J. ELLIOT ROSS. Introduction by GLENN FRANK

Writing about intrinsic and not merely incidental aspects of religion, and treating mainly of concepts of God, freedom, and immortality, Father Ross has created a book that transcends creedal boundaries. It is commended to Catholics and Protestants alike. \$2.00

Robbing Youth of Its Religion

By JAMES F. HALLIDAY

A spiritual autobiography, cruelly honest, telling of the theft, by parents, professors, and preachers alike, of boyhood faith. But it tells also of the new faith that the author earned to replace the stolen. \$2.00

Social Sources of Denominationalism

By H. RICHARD NIEBUHR

A critical account of the secularization of Christianity, and a history of schism. The causes of division are found to be more sociological than theological.

Miracle in History and in Modern Thought

By C. J. WRIGHT

The history, theology, psychology, and philosophy of miracles, from ancient times to the present. The author argues for belief in the supernatural as against a finally-materialistic universe.

HENRY HOLT AND COMPANY, Incorporated
One Park Avenue New York

"Pastors, Politicians, Pacifists"

(Continued from page 28)

by similar actions by the major denominations, either before or after the action of the Council, the volume becomes in effect an indiscriminate attack on the churches at large.

Considerable space is given to misleading statements regarding the relation of the United Lutheran Church, in regard to which it is enough to say that the United Lutheran Church is a consultative member of the Federal Council, contributes generously to it, that its President is Chairman of an important committee and that the report of the representatives of the United Lutheran Church attending the recent Quadrennial Meeting of the Federal Council was highly appreciative.

Incidentally, President Hoover was,

during part of the time referred to in this volume, a Vice-President of the Federal Council and that body formed a section of his American Relief Administration. In view of the fact that the Federal Council is alleged to be tied up to Russia, it is interesting to note that the only representative of the Federal Council who ever went to Russia, did so under Mr. Hoover's direction to help the Russian Church (which was being ill-treated by Russia) during the famine.

The Federal Council has paid no attention to this book, especially as the cause of peace is indirectly helped by its extravagant and groundless attacks, just as the propagandists against naval reduction are now really helping President Hoover by stealthily attacking his policies. The volume is now being used, in part, as an indirect method of fighting the President by men who dare not do it openly.

AMONG THE NEW BOOKS

How Labor Views the Church

JEROME DAVIS has rendered a great service to the church by gathering together and publishing, under the title of "Labor Speaks for Itself on Religion" (Macmillan Co., \$2.00), statements by representative labor leaders of many countries. The book contains chapters by such men as William Green and other American labor leaders, Arthur Henderson of England, Lenin, Trotsky, and Lunacharsky of Russia, Arthur Crispin of Germany, Arthur Radl of Czechoslovakia, Roberto Haberman of Mexico, Gideon Chen of China, Otto Bauer of Austria, Ernest H. Barker of Australia, Vandervelde of Belgium, Kagawa of Japan, and others.

These contributors reveal in a most interesting way the generally prevailing attitudes among labor leaders in the various countries. There are brought out the religious origins of the labor movement in England and Japan, the atheism of the Communists in Russia, the "private matter" attitude toward religion of the German Socialists, the indifference, sympathy or open criticism of various American labor leaders. But through practically all the chapters runs a common condemnation of the churches as having in the main either "sided with capital," or showed themselves indifferent to the most basic human and economic problems of the laboring masses. For these reasons, say the labor leaders, the churches are largely discredited in the eyes of the workers. Representative of many are the following quotations:

"The vast majority of workers speak of Jesus Christ and the Church as two separate entities, because they believe in Christ and His teachings, yet find little of the spirit of the brotherhood of man

in actual practice in the Church of today."

"The Church preaches the brotherhood of man. What brotherhood can exist between the wealthy receiver of interest, profits, and rent and the struggling worker who sees his wife dragged down by poverty and overwork and his children stunted and dwarfed physically and intellectually?"

In some of the chapters by American labor leaders favorable allusion is made to the activities of the Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis and also to a "few exceptional ministers" in local churches who have taken what is felt to be a Christian attitude toward labor problems. Some of the writers do not seem to be aware of the extent of teaching, social education, and social action which is being carried on in church circles and in specific centers. No special attention is called to the fact that church forces accomplished the elimination of the twelve-hour day in the steel industry in the United States after the labor unions had failed to do so. There are even serious mistakes in factual statement as in the reference to the "Detroit episode." Some of these labor men quote only the crudest of the older theological ideas, which have long ago been abandoned in the thinking of a large section of the Church. Some of the criticisms of the Church fall under its institutional faults and limitations and failure to live up to its own ideals. Similar criticisms might with equal justice be leveled against most other institutions, including organized labor unions and many labor officials.

In spite of these important reservations, it must be pointed out that "Labor Speaks for Itself" constitutes in the main a tremendous indictment of the Church. Its sins of self-seeking, class control, and blindness to the ethical meaning of its

Cokesbury Good Books on Engaging Themes

Present-Day Dilemmas in Religion. By Charles W. Gilkey. (Cole Lectures.)

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As We See Them

HANDSOMELY dressed in bright new jackets, Harpers fall religious books are being started on their way from publisher to reader. Like lads starting off to school, fresh and clean, they will compete for records, make friends, be praised and scolded, and be ready at the end of the year to hand in their reports. Many of their parents you know; some you may meet for the first time. We should like to introduce their offspring here. We vouch for their good breeding and manners, for their dress and behavior. But they are modest and will not force their attention on you. Won't you take the initiative of welcoming them into your home and study? They have much of mental stimulus, of pleasure and profit, for you during the coming days.

SELDOM is a publisher honored to announce as distinguished a list of contributors to a book as those contained in *Whither Christianity*, edited by Lynn Harold Hough. For over two years a group of fourteen men under Dr. Hough's leadership has been working on the problem of the message and program of the modern Protestant church. Group conferences, correspondence, interchange and discussion of manuscripts have finally resulted in a volume of first importance. All phases of modern theological belief and church practice are considered. Those associated with Dr. Hough in the enterprise are Albert W. Palmer, Richard Roberts, Miles H. Krumbine, Russell H. Stafford, Charles W. Gilkey, Reinhold Niebuhr, Albert E. Day, Gaius G. Atkins, Ralph W. Sockman, Douglas Horton, Justin W. Nixon, A. W. Beaven, George Pidgeon, and Joel B. Hayden. The price is two dollars fifty cents. To be published November thirteenth.



LYNN HAROLD HOUGH

A PARTICULARLY timely book is *The Catholic-Protestant Mind*, by Professor Conrad H. Moehlman of the Colgate - Rochester Divinity School, author of *The Story of the Ten Commandments* and *The Unknown Bible*. Professor Moehlman discusses some aspects of religious liberty in the United States, after sketching the history of the temporal power of the Catholic Church and evaluating its present position. Dr. E. Boyd Barrett, author of *While Peter Sleeps*, described this book as "a fascinating survey—the reaction of a sober and scholarly American." *The Catholic-Protestant Mind* is now ready, priced at two dollars fifty cents.

ALSO an inspiring lecturer to students, Professor Henry Wilkes Wright, of the University of Manitoba, has written *The Religious Response* as an introduction to the Philosophy of Religion. His is an admirable presentation of the argument for value-judgments as the mainspring and substantial reality of religion. In Christianity's high estimate of personality he sees it as the greatest of world religions. As an antidote to cynicism and the materialistic philosophy we vouch for this book as wide and sympathetic reading. Priced at two dollars, it will be published October twenty-second.

IN THE REAL Jesus by Bishop Charles Fiske and Professor

Burton S. Easton a well-known author, bishop and man of affairs, and a distinguished scholar, a leading authority in New Testament criticism, have written this new life of Christ, strong in its convictions, firm in faith, and intensely interesting. The Rt. Rev. Charles Fiske is Bishop of Central New York and the author of *The Christ We Know*. Dr. Easton of the General Theological Seminary, New York, has written *The Gospel Before the Gospels*, etc. Mr. Thomas Masson says that he didn't know anything more could be said about the Life of Christ until he sat up until after midnight reading this book. Already published, it sells for two dollars fifty cents.

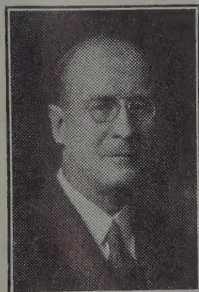


BISHOP CHARLES FISKE

A SECOND symposium is featured on the Harper Fall List in *Religion and the Modern Mind*, edited by Dr. Charles C. Cooper, Head Resident of Kingsley House, Pittsburgh, and President of the National Federation of Settlements. For many years Dr. Cooper has directed the discussions of the *Hungry Club*, an informal Monday luncheon organization in Pittsburgh. During recent months this group of nearly a thousand men has heard lectures by Bishop McConnell, Professor Ames, and others on the relation of science, philosophy, psychology, Ethical Culture, Judaism, and Christianity to religion. These lectures have been revised and edited and are to be published in book form in *Religion and the Modern Mind*, on November thirteenth. The price is two dollars.

IN RELIGION Lends a Hand Mr. James

Myers, Industrial Secretary of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, presents twelve case studies of churches in social action, giving us an account of what actually happens when churches undertake programs of labor relations, interracial cooperation, and peace promotion, and attack problems in rural economics. Mr. Myers' book has just been published, at one dollar fifty cents.



JAMES MYERS

WE ARE privileged to announce a new book by Dr. W. E. Orchard, minister of the King's Weigh House Church, London, a man described by the Religious Book Club as "one of the most picturesque and debated figures in English religious life." His book, *The Present Crisis in Religion*, contends that our present-day religion is not sufficient for the demands made upon it in the realms of personal, social, and international need. Dr. Samuel McCrea Cavert says, "The book breathes a vibrant faith and is a stirring summons to restore religion to its rightful place in life. . . . The final and central emphasis is on Christian mystical experience and a widespread recourse to prayer." Dr. Orchard's book has already been published, at two dollars fifty cents.

DR. ORCHARD'S solution to the "Present Crisis" is essentially different from that of Professor A. Eustace Haydon, whose first book, *The Quest of the Ages*, appears this year. In fact they agree on only one point, namely, that our day is characterized by a widespread spiritual hunger among men. Professor Haydon views a world of discordant voices crying for the satisfying life. He sees religion, if properly interpreted and expressed, answering this universal cry. Seldom has writing achieved the beauty and clarity of style as contained in *The Quest of the Ages*. This writing is in keeping with the epic theme of the book, a dramatic portrayal of man's everlasting venture, expressed through many religions, that of finding a philosophy for the good life. *The Quest of the Ages* will probably be published in December at two dollars fifty cents. If advance requests for copies are any criterion, this book will be a "best seller."

MUST WE HAVE WAR?, by Fred

B. Smith, is a significant book for these days in which peace movements are making such rapid advances. As secretary for the World Alliance for International Friendship through the Churches, Mr. Smith is familiar with those movements and agencies that are working for international peace. These he discusses in full, and his presentation is particularly timely for those who would be familiar with the present-day situation. His evaluation of political, economic, social, and religious principles involved in creating a warless world is sane and without bias. *Must We Have War?* is to be published November first. The price is two dollars.

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FRED B. SMITH

THE Harper fall list contains a collection of sermons in the series made famous by the title, *If I Had Only One Sermon to Preach*. The new book is edited by Dr. William L. Stidger and contains twenty-two sermons by some of the world's greatest preachers, on the subject of immortality. Protestant, Catholic, Jew, of both liberal and conservative leanings, are included. Jefferson, McConnell, Cadman, Norwood, Royden, Biedewolf, Hutton, O'Connell, and Newton are names typical of the importance of the contributors. *If I Had Only One Sermon to Preach on Immortality* will be published October twenty-second at two dollars fifty cents.

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Harper's New Religious Books

own Gospel in social relations have found it out. A call to repentance for our neglect to practice what we preach is in order, and a great strengthening of those positive programs of study and social action in which many churches and church bodies are already engaged.

JAMES MYERS

Man's Social Destiny in the Light of Science

By CHARLES A. ELLWOOD
Cokesbury Press. \$2.00

A SOCIAL SCIENTIST of the first order, who has hitherto made many creative contributions to contemporary thought on the relation of religion to modern life, again puts us deeply in his debt. The present volume is less of a systematic treatise on either social problems or religion than some of his former writings, but it is a trenchant extension of his theme that religion and social science must unite in the task of social redemption. Religion must lay hold of scientifically tested knowledge of human life, and science must lay hold of the religious spirit—this is the central thesis which runs like a golden thread throughout the fabric of this work.

"Whither civilization?" would be an accurate sub-title of the volume. It surveys the present scene in education, in government, in religion, appraises the major trends and sets up reliable guideposts for our future course.

Professor Ellwood faces the facts realistically, at times leaving one with a feeling of failing optimism, but his discussion as a whole brings the reader out into the clear sunlight where the social destiny of man is seen to be consonant with the ethical and spiritual demands of the Christian religion.

The net result of following Professor Ellwood's thinking is a fresh confidence in the possibility of a great advance in spiritual culture and in social well-being, and a deepened conviction that for such an advance the life and teaching of Jesus Christ hold the key.

What Is Christian Education?

By GEORGE A. COE
Charles Scribner's Sons. \$2.50

FOR an illuminating critique of current trends in religious education and a disturbing challenge of many of the pre-suppositions upon which present educational programs rest, one would look in vain for anything superior to this new volume of Dr. Coe's. His purpose is to help in the re-thinking of the aims and ideals of the Church's educational efforts.

The central contention is that, instead of regarding Christian education as an attempt to transmit to others the religious possessions that we already have, we should regard it as a *creative* process of developing a larger and richer experience. To foster free creativity in facing the

future should be, in Dr. Coe's view, the controlling principle.

This principle is worked out concretely in its meaning for the worship of the Church, its preaching, the church school, and other phases of religious life and work.

The Present Crisis in Religion

By W. E. ORCHARD
Harper & Brothers. \$2.50

IN THIS latest volume Dr. Orchard, one of the most debated personalities in English religious life, uses all his power of keen analysis to portray the present state of religion. A depressing picture is drawn. He sees the churches losing their hold and unable to agree on their own message. He sees multitudes for whom religion seems not to be a living issue.

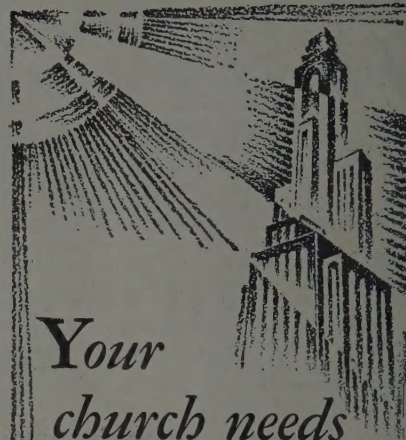
Yet the book breathes a vibrant faith and is a stirring summons to restore religion to its rightful place in life. Any rational confidence in life, any genuine brotherhood, will ultimately disappear, Dr. Orchard holds, unless there is a "great recovery of religion." No "reduced Christianity" such as that which gets rid of the Incarnation, is regarded as a solution. In the combined genius of the two great branches of Christianity (Protestantism furnishing the more evangelical aspect and the social outlook, Catholicism emphasizing the apologetic and doctrinal and sacramental side) the world would have the Church that the author declares it needs. The final and central emphasis is on Christian mystical experience and a widespread recourse to prayer.

Conflicts in Religious Thought

By GEORGIA HARKNESS
Henry Holt & Co. \$2.00

THE Professor of Philosophy in Elmira College here presents the essential principles of the philosophy of religion in a form that can readily be understood by the person who has not had previous training in philosophy. The volume employs none of the technical terminology and academic methods which bewilder the average reader. The profoundest problems as to the meaning of life are thoroughly studied, yet always in the vocabulary of the "intelligent but philosophically uninitiated layman."

The initial question, "What is religion?" is answered by defining it as man's response to what he regards as a more-than-human determiner of destiny. To the query, "Why have religion?" comes the reply that it both adds new meaning to all the values of life and also affords a unifying outlook which enriches the personality as a whole. On this basis there follow thoughtful appraisals of the various grounds for faith in God, in prayer and in immortality, all carried on in a spirit of scientific inquiry combined with a warm appreciation of ideal values.



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